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The Living Church

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Editorials and Comments.

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With which are united "The American Churchman," and "Catholic Champion."

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AD CLERUM.

"Peccaret sacerdos si non esset facilis ad praebendam licentiam confitendi alteri: quia adeo infirmi quod potius sine confessione morerentur, quam tali sacerdote confiterentur."—*S. Thom. Aq.*

"Dominus Jesus Petrum poenitentiam sine dilatione misericors respicit: tu quoque erga eos qui erraverunt et revertuntur, esto suavis et benignus."—*Quid Auct.*

"Debent sacerdotes Domini, quantum spiritus et prudentia suggesserit, pro qualitate criminum, et poenitentiam facultate, salutares, et convenientes satisfactiones injungere; ne si forte peccatis conniveant, et indulgentius cum poenitentibus agant, levissima quaedam opera pro gravissimis delictis injungendo, alienorum peccatorum participes efficiantur. Habeant autem prae oculis, ut satisfactio, quam imponunt, non sit tantum ad novae vitae custodiam, et infirmitatis medicamentum, sed etiam ad praeteritarum peccatorum vindictam, et castigationem."—*Conc. Trid.* sess. xiv., c. 8.

WE ARE fairly started in our campaign, and the fight is on. The Church hastens to assure us that there is no uncertainty as to the issue of the struggle, if we only abide in union with our victorious Head. And for our everlasting encouragement we are permitted to watch Him in His lonely duel in the wilderness, to study the method of the enemy (that very foe whom we must meet), and the weapons with which our Lord foils him, until he skulks off the field.

He was "in all points tempted like as we are," as to time and place and varying lines of attack. His conflict came after the opened Heavens of His Baptism. We must expect temptations to follow hard upon any assurance of our Father's love. He fought His battle before He preached a sermon or wrought a cure. Temptation overcome prepares us to strengthen and uphold others. As the Epistle shows, we approve "ourselves as the ministers of God," by patience under temptations and trials. And each has some ministry to fulfil. And, in our Lord, we see the order of temptation—to despair, to presumption, to compromise with the world.

The Collect assures us that our Lord kept His Lent, of suffering and of struggle, "for our sake." In those forty days He was winning grace whereby we may "use such abstinence" that He may have honor and glory from us.

He fasted for us. What are we doing for Him? †

BECAUSE half-a-dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field—that, of course, they are many in number—or that, after all, they are other than the little, shrivelled, meagre, hopping, though loud and troublesome insect of the hour.—*Edmund Burke.*

NOTHING mars or misleads the influence that issues from a pure and humble and unselfish character. A man's gifts may lack opportunity, his efforts may be misunderstood and resisted; but the spiritual power of a consecrated will needs no opportunity, and can enter where the doors are shut.—*Dean Paget.*

"LET HIM THEN BE ADMONISHED TO MAKE HIS WILL."

A VERY thoughtful paper appeared recently in the New York *Tribune*, entitled "Imperishable Monuments to the Dead." It was shown that with extravagant expenditures annually for mausoleums and monoliths, and in other totally useless monuments to the dead which appear on every hand, the hospitals of New York show a large deficit, and other forms of philanthropy show the urgent need of financial assistance.

The subject might easily be applied concretely by Churchmen. Probably nowhere is there greater accumulated wealth than among the pew holders and more or less regular attendants of our churches. Moreover, we have been blessed with large numbers of men of real public spirit. In spite of all this, we are frequently humiliated at the spectacle of large expenditures of money by our men of wealth upon objects which at least are far from the best uses to which money may be applied. Why should the New York hospitals be in distress for the cost of their maintenance? Why should such a beneficent combination of work as the Church Charity Foundation in Brooklyn be unable to command funds for its daily support? Why are our institutions of learning conspicuously behind secular schools and colleges in, not learning, but equipment? Where are the homes for consumptives in the dry climate of the West, that ought to be among the best supported and most popular of the Church's charitable work? How is it that the bequests and large individual gifts for missionary work have fallen off almost to the vanishing point in recent years? Why are downtown parishes unendowed and unsupported, though ministering to people who cannot maintain them in efficiency, and who will be destitute of at least the Church's spiritual advantages—destitute frequently of any other as well—if these are forced out of existence?

Foreign missions crying out that never were the opportunities for claiming the world for Christ half so great as they are to-day; home missions pleading for the assistance necessary to bring the gospel to the foreigners in our own land; schools and charities everywhere maintained only with great anxiety and on half the scale they ought to be carried on—these are so frequently intruded upon our attention that we pass them by unheard. We are steeled to apathy. Men like the great-hearted Bishop of Kentucky go to their graves after a life-time of pleading, and seem almost to have failed.

And with it all, we are surrounded, not only by the vulgar ostentation of the newly rich, which may well be expected and which has always been the background against which the Church's work has been done, but also by the well-meaning waste of large sums upon foolish or at least unnecessary devices, whereby possibly a man's memory may be perpetuated after he has passed where "neither moth nor rust do corrupt," but where his memory is not one that calls forth the gratitude of coming generations. "Even now," says the *Tribune*, "the grave of Joseph Rodman Drake, the poet, stands in the way of a proposed public highway at Hunt's Point, in The Bronx, and the monument over it, notwithstanding repairs and a recutting of the inscription on the stone by a patriotic society, is rapidly yielding to decay. The vicinity of New York, the critics of stone monuments say, is eloquent with instances of this kind."

Why should one wish his name remembered with neither prayer nor gratitude from those who remember it? Is the memory called up by a name carved on a granite shaft one that blesses the one remembered? Do we not seek rather the memory that remembers to bless? The memory that is especially borne by recipients of bounty, in intercession for founders and benefactors—this is the memory that is worth while. The monument of a hospital or a school or a memorial fund or an expenditure for the good of others in any field of human activity—this is the monument that is worth while. The simple stone marking the last resting place of one who lies beneath it; the simple cross with inscription showing the family unity amidst many mounds—these are the sufficient marks to show the remembrance of those who lie in the grave; but their memorials, if they would be memorials for affection, or gratitude, or for prayer, must be in the busy world, and not in the resting place for the dead.

"And if he hath not before disposed of his goods, let him then be admonished to make his Will. . . . . But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health."

This is one of the rubrics in the office for the Visitation of the Sick. Are men "often" "put in remembrance" by the clergy to perform this duty? And mark: the expectation of the Church is that benefactions will, for the most part, be made during one's life time. Then, and then only, is a gift one that really comes from the giver; after death, it is a gift taken from his heirs. The admonition to "make his Will' is the alternative, "if he hath not before disposed of his goods." Andrew Carnegie is right in holding that an old man, retired from active business, has no right to die rich.

But in modern conditions, when few men can retire altogether from business life, their capital must, for the most part, remain invested and so not easily "disposed of," and no man may assume that an old age of retirement will be given him in which to dispose of his possessions. Men should certainly provide against death by making their wills "whilst they are in health." And here is the opportunity—frequently the only opportunity that comes on a large scale, although not the Church's preferred way—to establish a memorial that will not only perpetuate a name, but will perpetuate with it the prayers and the gratitude of generations to come. Is not this the living memory that men should cherish, rather than the mere repetition of their names on lifeless monuments, most of which crumble away before the second generation has passed?

Lent calls us to the reality of life—and of death. "But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health." Why not now? And doing it, why not frame for one's self a memorial that shall perennially spring up in human hearts as each generation succeeds the past? Thus may one obtain in perpetuity, eucharistic prayers that are bought by sowing cause for gratitude in hearts that will rise up and bless; these are an offering for the dead that is no "blasphemous fable" nor "dangerous deceit." A memorial may be one that will cause men to bless—or it may not. The Apostles' Creed contains the perpetual memorial of two individuals aside from the Godhead. One is the Blessed Virgin Mary; the other is Pontius Pilate. Neither will be forgotten so long as the Church's creed is repeated. But are the names remembered alike? Is the mere repetition of a name the only memorial one seeks? Do we not desire gratitude and prayers as well as simple memory?

There is said to be a monument in Greenwood cemetery costing $250,000, and many others only slightly less expensive. May we not well shudder at the coldness of the memory which these stones inspire?

But memorials sowed in life, ah, they are the memorials that are worth while!

IT MAY be that the report that came to us recently, of the address made by President Hadley of Yale University to the Harvard students, at the Union, upon "Opportunities for Political Influence" was not correct, but we have seen no statement contradicting it. It is alleged that he said "Politics is a game, and must be played out by definite rules. Still, no man should be an extremist, either independent or partisan. He should strike a happy medium, but should not enter the political field at all unless rich, for if he does he will have to yield sooner or later to the wrong influence, or else get out and starve."

If the report be true, we ask ourselves: can the American people be satisfied with this definition of politics, and with this advice as to the best way of conducting themselves in public life? Can they be satisfied to learn that only the "rich" can be expected not to yield to wrong influences and become servants to corruption? Surely this practical view of political life offers a marked contrast to the ideals of the men who laid the foundation of the Republic, or who lengthened the cords and enlarged the tabernacle of democracy. There was a time when the poorest boys were told that, in the arena of politics, that is, in the life of the state as that life expresses itself for the good of all, there were opportunities for the attainment of the noblest ambitions, and that it was the duty of the intellectually endowed to push toward the front, without thought of money or of other tangible rewards. And, if it be alleged that Dr. Hadley intended merely to say that young men should earn a competency before they should seek to enter upon the "game" of politics, in order that they may be independent of the capitalistic class, the answer comes, that a career of youth, spent in the pursuit of money, is apt to be continued in older age. In such a case a fear will always arise, lest the opportunities offered by political position may be used to advance the fortune of the rich politician, rather than that of the community and state.

But the significance of Dr. Hadley's address lies not so much in what he may have said—men often express themselves

without regard to all phases of truth—the significance lies in the fact that Dr. Hadley is President of Yale University, and is one of the new order of presidents of institutions of learning. We listened with astonishment to the utterances of President Eliot at the installation of the President of Columbia, and more especially to that part of his address which had, as its object, the congratulation of the American public upon the fact that the universities and colleges had at last broken away from the Church, and had assigned the former order of presidents, chosen from the ranks of the clergy, to the museums of mediæval antiquities. We could not see just why this should be, as the great majority of institutions of learning in this, as well as in other countries, were religious foundations, and had been brought to their present state of efficiency under the direction of men who believed in Christ, and who had taken orders in His Church. The *why* was not explained, nor was any justification given for the desirability of change from clerical to lay presidents. We did not hear President Eliot laugh, but we can say, without exaggeration, that we saw him smile at the thought that the clergy had been deposed from their former high places in the seats of learning—at least within the confines of the United States.

But is this a matter for congratulation? What is it that our country needs? Is it not, precisely, high and noble ideals? It may be that the new order of lay and businesslike presidents is fitted to hold up before our young men and women, images and descriptions of the best way, or manner, of conduct in the political and in the social life, as well as in the family; but we have doubted it, and, if Dr. Hadley's address was correctly reported, our doubt turns into a certainty. The source of all that is best in man lies in his religious belief, and the best of all beliefs is the faith in God as it is revealed in Christ. It is the clergy who are chiefly occupied with the faith, and, whatever may have been their shortcomings as instructors in the sciences, in the studies which concern the faith, and which have illuminated it, and more especially in the ideas that the faith has generated touching the necessity of the sacrifice of self for the good of all, they have been the great educators of the young. There is no fear that our country will retrogress because of a lack of knowledge of facts; but is there no danger that we may come to grief for lack of ideas? Ideas, it is a truism that needs no demonstration, grow only in the realm of the spiritual. Δ

THE Church Literature Propaganda is now so far advanced in what we trust may be its career of usefulness, that it is prepared to invite the applications of proper parties to receive the grants of Churchly literature for which it was formed. Circular letters have been prepared for judicious distribution, offering one book and two pamphlets to be selected from a printed list of recognized works on the Church and on different phases of religious knowledge and difficulties, with the invitation to state any specific difficulty or particular subject upon which one may desire to read, when appropriate selection will be made to cover the specific case.

Of necessity, these circulars may be distributed only upon a very limited scale. The amount thus far received for the purposes of the Propaganda is $183.94. We had hoped that the Church would be willing to entrust funds more liberally to our care for this purpose—a purpose that was warmly commended by the Bishops in their Pan-American gathering at Washington. Possibly a general organization with officers, meetings, etc., would more largely have appealed to popular generosity; but all this would have involved expense, and we felt that so long as the fund was small and the work light, it could be administered in an informal way without the opening of an expense account that must otherwise have been chargeable to the fund. We should in any event invite the coöperation of trustees should the work ever reach large dimensions.

We are now ready to invite subscribers to THE LIVING CHURCH knowing intelligent people, within or without the Church, who would probably be willing to read somewhat about the Church and its claims or about the Christian religion in general, or troubled with any specific intellectual difficulties relating to religious matters, to request small numbers of these circular letters for distribution. The letter is a printed tender of the good offices of the Propaganda, with a list of books and pamphlets offered, and a blank to be filled out and signed by the applicant accepting the offer and naming the works desired. It is felt that the wiser way is to make grants only to applicants who personally sign the acceptance, which, though not even committing them to read the works requested, will yet be construed as an intelligent desire on their part to have an opportunity of informing themselves on some stated religious subject.

Naturally, we cannot promise to fill all such requests or applications that may be made to us. We can do this only to the extent that funds are placed at our disposal. We had hoped to be able to distribute the application blanks liberally in many of our cities, under the supervision of such of the clergy as would be able to direct them into the most appropriate channels. This is wholly impossible with the present modest dimensions of the fund. We can issue our invitations for applications only on a very limited scale.

Possibly this may even yet come to the attention of other Churchmen who, perceiving the importance of an intelligent laity in a Church which gives an equal share in its government to lay representatives, will be glad to assist in this manner, in a campaign of education on the Church. Hundreds, not to say thousands of dollars are needed if the work is to be done in any adequate manner. We should be glad to do it on such a scale as really to arouse new life among Church people, especially in our cities. It can be done. It has been done in isolated instances, on a small scale. It requires money to do it, even at the low price at which the publishers are supplying these volumes.

Does this come to the attention of any one who cares to help?

A CONTRAST very humiliating to Churchmen is presented in the report of the Methodist Book Concerns of New York and Cincinnati, as compared with the apathy of Churchmen toward Churchly literature. The two houses of the Book Concern represent only the Northern connection of the Methodist body. According to press reports published last week, the combined sales of the two book concerns for the year amount to $2,210,666.42. Of this amount the Western Book Concern, at Cincinnati, made $1,259,053.21; the New York Book Concern, $951,613.21. The profits for the year amounted in the aggregate to $331,501.64, divided as follows: Western Book Concern, $174,316.72; New York Book Concern, $157,185.32. The *Epworth Herald,* published in Chicago, has reached a circulation of 125,000. The Sunday School publications have made the greatest growth.

That is the result of Methodist activity in the circulation of Methodist literature. Every Methodist minister makes it a part of his duty to his people—as he ought to do—to see that the books and papers of the denomination are read by them. Every Methodist family has on its bookshelves a half dozen or more religious books, and most of them are subscribers to Methodist papers.

And how is it in the Church? The apathy both of clergy and of people is notorious. One may call upon Church families for a full day, and not find upon their shelves a single volume of Churchly literature. To subscribe for a Church paper is beyond their wildest dreams. Men are elected to General Convention and take their seats as legislators in that august body, who have not looked at a Church paper in years, and have not the slightest conception of what are the issues that are under discussion in the Church. They are far more likely, as many Churchmen do, to take their views of religious questions from one of the distinctly hostile sources to the Church which are published under the seductive guise of "non-sectarian" journals, each of which, in spite of exceedingly valuable and interesting matter regularly published, is wholly alien to the Church's point of view in religious matters.

And the clergy: do they try to circulate Churchly literature? Some few of them do, constantly and nobly. But one is ashamed to confess the apathy and even hostility of many of them. What Methodist ministers esteem to be a paramount duty, the clergy of the Church, for the most part, avoid altogether. No suggestions to the people as to Churchly reading, no attempts to form an intelligent laity, no interest in circulating the Church papers—this, unhappily, is the attitude of too large a number of them.

Church books attain only to a very modest circulation, such as would be disdained by the sectarian publishing houses, and books of real value to the Church go unpublished because of the certainty that they never would pay expenses. Our own attempt to raise a fund for the free circulation of Churchly literature has, after a campaign of several months, resulted only in gathering together less than two hundred dollars.

The Bishop of California suggested in his recent annual

address, the establishment of a popular referendum for the determination of questions within the Church. Whatever may be said of such a proposal on its merits, it is obvious that with the wholly uninformed and apathetic laity with whom we have to deal, the proposal is entirely out of the question. The United States might as well refer its fiscal policy to the determination of the Igorrotes. The people must care to study the Church before it can be helpful to ask their judgment upon her problems.

Let our clergy emulate the zeal, in this respect, of the Methodist ministers, and not rest satisfied until *all* their people are reading Churchly literature, and all those of intelligence are reading one or other of the Church papers. So only shall we gain an intelligent laity.

SELDOM have we been more ready to commend the selection of a Diocese in an episcopal election, than now when the Diocese of Albany has made the happy choice of the Rev. Richard H. Nelson as Bishop Coadjutor. Mr. Nelson is just such a man as one would wish advanced to the episcopate. Sound in the faith, a careful and intelligent theologian, a thorough Catholic Churchman in the best sense of the term, he is also a man of sweetness and simplicity of life and one who will indeed be a sympathetic pastor to his flock. To the Bishop of Albany, that he is to receive so gracious an assistant, and to the Diocese of Albany, that it is to be so favored in the Bishop who, we trust, will serve yet for many years as Coadjutor and finally as Diocesan, we extend heartfelt congratulations.

And it is with sympathetic interest that we have read the retrospective address of Bishop Doane, to his special convention. Well did he enumerate the Cathedral and the accompanying work in his see city—the school, the hospital, the sisters' house, the guild house, and the deanery as the "vindication of the policy and purpose with which, in the heart and hope of a young man, [he] set out thirty-five years ago for its upbuilding." Few Bishops can show such large results as the outcome even of so long an episcopate. And the reverent and devout Cathedral services which have for so many years been the recognized use under the Bishop's direction, have been a marked and helpful factor in directing the development of a Catholic worship in the Church at large.

Many—all Churchmen, indeed,—will feel sympathy with the Bishop of Albany in the breaking of his health which has led him to feel that he is no longer able to bear single-handed the burdens and the work of the episcopate; but this being true—as to most men past their seventieth year it must be—it will be a relief to feel that both the Coadjutorship and the succession to his episcopate are so happily provided for, as by the election of Mr. Nelson.

IT IS a pleasure to learn of the missionary enthusiasm which characterized the recent gathering of the American Church Missionary Society. The revival of that Society under its new conditions is one of the happiest events in our missionary work in recent years. Its plan for a summer conference is admirable. Its attention to lay work in cities, modelled on that of the Lay Helpers in New York and the Laymen's League in Buffalo, is wise and helpful. Its reports as to the success of its work in Brazil and Cuba are most gratifying. Generally speaking, we have every reason for believing that its work is well done.

There is a perplexing discrepancy, at least apparent—probably it can be cleared up—between the positive statement of the Presbyterian Dr. Alexander and the footnote appended to the report, as to whether or not our Brazilian mission has entered into a decidedly "entangling alliance" with the Presbyterian mission as to the division of the Brazilian field. We sincerely hope no such arrangement is in existence, and shall welcome further light on the subject.

Bishop Kinsolving will shortly be in this country. We have large confidence in him. He has proved an excellent representative of the Church in a difficult field. We trust he will be able and willing to explain what, on the face of the report now printed, seems to require further information.

ANSWERS TO CORRESPONDENTS.

B. P.—When you cannot attend the Church service, the right way is to read the morning office at home, or at least the prayers. A Churchman cannot with loyalty take part in either of the other forms of service mentioned.

X.G.C. (1).—It is expected that the remaining three volumes of Stephens and Hunt's *History of the English Church* will be published, but we cannot say when.

(2). Forbes *On the Articles* is better.

WOMAN SUFFRAGE IN THE ENGLISH CHURCH

Commended by High Authorities

AN AMERICAN MEMORIAL TO POCAHONTAS IS PROPOSED

Protests Against Non-Churching the School of Theology at Oxford

CONSECRATION OF TWO BISHOPS

London, Candlemas Day, 1904.

A MEETING to advocate the suffrage of Churchwomen in connection with the proposed National Church Council was held under the presidency of the Bishop of Kensington at the Church House, Westminster, last week Thursday, there being a very large attendance of women. It was stated that 180 favorable replies had been received in response to a circular which had been sent out, while only 15 had been adverse. The Bishop of Kensington, in opening the speech-making, said he did not wish to occupy the position of Chairman under false pretences. He, no doubt in common with many others, had come to the meeting on the understanding that his presence did not commit him to any opinion upon any question other than the main question for which the meeting had been convened. He assumed, *inter alia*, that they were free to maintain an opinion as to the conclusions of "that interesting though non-constitutional gathering" which took place at Westminster last July; for it was well to remember that those conclusions had yet to obtain validity by being accepted by the Houses of both Convocations. As to the question before the meeting, he felt strongly that, if a representative Church body were to be formed, it would not be right that the women of the Church should be debarred from the exercise of the franchise, whatever it might be.

The Bishop of Worcester then proposed the resolution binding the meeting to ask both convocations to consider the matter of female franchise. He said that an age when women are to such an extent as they are to-day "the main-stay of religion in the home and in the parish," is the last age in which it would be legitimate to exclude them from that share in the life of the Church which is implied in the proposed initial lay representation. To take such a step could be excused, as it seemed to him, by nothing in the world "except some inexorable and indisputable ecclesiastical principle requiring us to do this"; but as to there being such a principle, there was none. With reference to the particular precedents of our own country in this matter, what he thought is really the "most monstrous feature" in the resolution passed last year at the Joint Meeting of the committees of Convocation and of the Houses of Laymen is not merely that we have not advanced upon what our forefathers allowed, "but that we have gone back upon immemorial traditions and allowances by our forefathers as I understand them, for I am told by the antiquarians that the proportion of women Church wardens in the times before the Reformation, judging from such records as remain to us, was larger than it has been since." If women were Churchwardens in those days, then certainly they must have had their place in the parish councils.

Sir Lewis Dibdin (Dean of Arches), in seconding the resolution, confessed that he was under a complete miscalculation as to what was going to be the result of the discussion on female franchise by the Joint Committee of Convocations and the Houses of Laymen last summer. Their conclusion was due, he ventured to suspect (though it was only his opinion communicated to them "confidentially and entirely in private"), to the Proctors in Convocation, particularly those of the Southern Province, who were "suddenly seized with a panic of terror as to what would happen if female members of the Church had the franchise." The case for the admission of women to the franchise is overwhelmingly strong, as it seemed to him; and he hoped and believed that when the matter comes up formally again for consideration with the weight of the resolution of this meeting behind it, the present decision—done on the spur of the moment and at a sort of snap division—may be and will be reversed. The vote of thanks adopted by the meeting was proposed by the Bishop of Guildford and seconded by Mr. Benson.

A memorial brass has lately been placed in the chancel of Farnham parish church to the Rev. Mr. Toplady, author of the hymn, "Rock of Ages," who was a native of that place.

It appears from a letter in the *Times* from the Rev. E. L. Gedge, rector of Gravesend, who wrote to that journal to correct

on some points a statement that appeared therein concerning the following matter, that information has been received by the Rev. Mr. Gedge from the States to the effect that a pulpit constructed of wood from the forests of Virginia; the gift of Indiana, is being sent to him to be set up in Gravesend church as a memorial to the Red Indian Princess Pocahontas, whose mortal body rests in Gravesend. A fund is also being raised in the State of Virginia to place a stained-glass window in Gravesend church to the memory of the Lady Rebecca, Princess Pocahontas.

The Residentiary Canonry and Precentorship in Truro Cathedral, vacant through the decease of Canon Donaldson, has been conferred by the Bishop of the Diocese on the Rev. E. M. Corfe, Hon. Fellow of St. Michael's College, Tenby, and Organizing Secretary of the Additional Curates Society for the South-eastern District. The new Canon-Precentor (who is a brother of the Bishop of Korea) was a scholar of Hertford College, Oxford, and has been in Priest's orders since 1876. In the following year he was appointed a Minor Canon and afterward Sacrist of Rochester Cathedral, where he remained until 1884. It is rather of a striking circumstance that the Rev. Mr. Corfe, who twenty years ago succeeded Canon (then Rev. Mr.) Donaldson on the staff of the A. C. S., should now again succeed him as a Cathedral dignitary at Truro. He is said to be a skilled Church musician and chanter, thus well qualified for the post of Precentor. The Plymouth *Western Daily Mercury,* referring to the long and distinguished traditions of Cathedral music which he inherits, says: "At the close of the seventeenth century members of his family were lay clerks in the choir of Winchester Cathedral. Joseph Corfe (1760-1820), one of the gentlemen of the Chapel Royal, still known by his Service in B flat, was organist of Salisbury, in which office he was succeeded by his son, Arthur Thomas Corfe, once a chorister at Westminster Abbey. Mr. Corfe's father, a younger son of the above, was from 1846 to 1883 organist of Christ Church, Oxford, and from 1860 Choragus to the University. His uncle was for 50 years organist of Bristol."

The Board of Education has further postponed the appointed day for the "Education Act" of 1902 "to come into operation in the case of Denbighshire and Flintshire from February 1st to April 1st. The Councils of these two Welsh Counties are those that have revolted, as we have seen, against the provision made by Parliament for the maintenance of Church schools.

The Rev. Leighton Pullan, of St. John's College, Oxford, writing to the *Guardian* in regard to the proposed Socinianizing measure concerning the School of Theology at Oxford, says that, if the same be successful, it will destroy the school "by destroying confidence in it." The Rev. Mr. Pullan also makes a statement which alone should suffice effectually to kill the scheme: "Mr. Allen intended to leave no legal barrier in the way of the appointment of Unitarian examiners. When his petition had been presented to the Hebdomadal Council, I asked him to explain his wishes to me. He wrote to me quite frankly that he would regret the appointment of 'professed Unitarians,' but he did not think that 'much harm would be done' by the appointment of certain Unitarians." This Rev. Mr. Allen, who is Fellow, Lecturer, and Sub-Rector of Exeter College, is one of those Rationalists amongst the clergy who brought out the collection of essays entitled *Contentio Veritatis.*

The Bishop of Manchester (Dr. Knox), late Suffragan Bishop of Coventry, has been presented with an illuminated address and a cheque for £1,000; which has been subscribed by nearly 400 persons of "all denominations" in recognition of the "good work" accomplished by him during a ministry of 12 years in the Diocese of Worcester and also as a token of their affectionate esteem and regard.

The consecration of the Rev. Dr. Collins, Professor of Ecclesiastical History in King's College, London, as Bishop of Gibraltar, in succession to the late Dr. Sanford, and of the Rev. H. H. Pereira, vicar and Rural Dean of Croydon and Hon. Canon of Canterbury, as first Suffragan Bishop of Croydon in the Archdiocese of Canterbury, took place on the Feast of the Conversion of St. Paul in Westminster Abbey. The Primate (who on this occasion officiated for the first time as Archbishop in the Abbey) was assisted by the Bishops of London, Bristol, St. Albans, Salisbury, Southwark, Barking, Bishop Webb (Dean of Salisbury), and Bishop Montgomery, Secretary of S. P. G. Dr. Mason, Master of Pembroke College, Cambridge, and Canon of Canterbury (with whom Dr. Collins was associated as an assistant mission curate when Canon Mason was rector of All Hallows, Barking-by-the-Tower), preached the sermon.

The appointment of a new Bishop of Gibraltar has (to judge from the columns of both the *Guardian* and *Church Times*) revived a question which was much to the fore thirty years ago, and which even now, as then, tends to cause no little amount of disquietude among many, if not all, English Churchmen who are, rightly, keenly jealous for sound Catholic principles. The Anglican Bishop of Gibraltar may not, indeed, in view of the sadly divided and abnormal condition of the Catholic Church, be in reality an intruder into the jurisdiction of the Latin Bishop of Cadiz; but one thing is clear as daylight, and that is that the official title now borne by Dr. Collins as Bishop having oversight of Anglican Chaplaincies in Southern Europe distinctly in itself connotes the idea and sin of schism. Why should he be called the "Bishop of Gibraltar" any more than Dr. Blyth should be called (as he is not) the "Bishop of Jerusalem"? Bishop Wilkinson, "Anglican Bishop for N. and C. Europe," writing to the *Church Times,* actually ventures to argue this: Gibraltar is British territory, *ergo,* Gibraltar is no more ecclesiastically in the Province of Seville and the see of Cadiz. But how about Malta? That island is also now British territory; has it therefore become part and parcel of the Anglican Communion? J. C. HALL.

THE ENGLISH EDUCATIONAL SYSTEM.*

BY THE REV. CHARLES FURSDON ROGERS, M.A.

AN ENGLISH Act of Parliament is a wonderful thing. There is a saying that "anything can be done by Act of Parliament." This is true, but I have never heard anyone say that everything can be done better by Act of Parliament than in any other way. Yet this is what some people seem to think.

One of the things that has been attempted of late, by Act of Parliament, is "education." We are always being told that our education in England is very backward, inferior to that given in America and in France, Germany, and generally on the continent of Europe. And it is very possible that this is true; in some points it is very obviously true.

It was quite right of Parliament to consider this important subject, and it was quite right of Parliament to say that all should help to bear the cost of the education of the people, instead of leaving it to the few, who were keen on education, to spend their money, and all they could collect from generous (or bored) friends, on the work.

There were, as perhaps most of your readers know, two sets of schools in England: (1) *Board Schools,* supported by the rates levied on every one, in which, by the famous Cowper-Temple Clause of the Act of 1870, no religious teaching distinctive of any Christian confession of Faith could be given. (2) *Voluntary Schools,* which, like the Board schools, received a grant from the Imperial exchequer, but had to supply the rest of the funds needed for maintenance, and all the expense of building from voluntary subscriptions. In these schools "denominational" teaching could be given. This awful word "denominational" in modern hustings oratory means "definite dogmatic teaching in the articles of Faith." The voluntary schools are: (1) Church of England schools; (2) British schools (undenominational and generally under dissenting control); (3) Roman Catholic; (4) Wesleyan. Altogether, there are 14,275 voluntary schools, with 2,546,217 children in attendance, and 5,878 Board schools with an average attendance of 2,344,020.

The Board schools are mostly in towns, the Voluntary schools mostly in country places. This accounts for the larger attendance per school in Board schools. The subscribers to Voluntary schools, if they lived in a school board area, had to pay rates to School Boards as well as their subscriptions to Voluntary schools. They did not think this fair. The Government inspectors constantly increased their demands for additional staff and more expensive apparatus, and it was felt that unless the Voluntary schools could have more public support they could not continue. At the same time, many people thought that these schools were very valuable and ought to be preserved; indeed the Act of 1870 was, by its introducers, intended to supplement, not to supplant these schools. The Act

* This paper, by a competent English Churchman, has been prepared at our request, to show definitely to Americans what are the facts in regard to the English educational system which is being roundly denounced in our secular papers, and against which the "Passive Resisters"—nonconformists who refuse to pay their tax for the support of the schools on the ground that it helps to support Church education—are protesting. We might add, however, that the grievance of these "Passive Resisters" has been very much exaggerated by the reports in many of the American papers.—EDITOR L. C.

of 1902 therefore endeavored: (1) to place all the schools under one central authority; (2) to give such extra support to Voluntary schools as should be sufficient for their maintenance; (3) to provide safeguards that this money should be properly expended.

I. It therefore made the Board of Education supreme over all education, elementary or secondary. Though it did not contemplate interfering with the Universities, the large "public schools" so-called, such as Winchester, Eton, etc., or (unless the school authorities wished it) with private secondary schools. Under the Board of Education were set up *Local Education Authorities* [L.E.A]. These were to be: (1) County Councils; (2) County Borough Councils (towns of more than 50,000 inhabitants); (3) Borough Councils in towns of over 10,000 inhabitants. But the Act made its first error in deciding that while (1) and (2) were to be authorities for both elementary and secondary education, (3) was only to be the local educational authority for elementary education; an error intensified by no one understanding where the line between the two is drawn. It will hardly be believed that in the eye of Acts of Parliament, the instruction of pupil teachers in elementary schools, and elementary evening schools, are "secondary education."

II. The Act endeavored to give sufficient help to Voluntary schools by decreeing that the managers should be responsible for maintaining the buildings, and should make such alterations in them as were required by the L. E. A., and that the L. E. A. should pay all the working expenses of the maintenance of the schools. The Act secured to the managers the appointment of the teachers, subject to the veto, on educational, not on religious grounds, of the L. E. A.

Here again is a fatal source of dispute. The managers *appoint,* the L. E. A. *pays* the teachers; while the L. E. A. *orders* and the managers have to *pay for,* improvements in buildings.

III. The Act endeavored to secure the third object, by enacting, that out of six managers, the L. E. A. or some minor public authority should appoint two, so that a quadruple public eye should watch all the proceedings of the managers of Voluntary, or, as they are called in the beautiful English of this Act of Parliament, "non-provided" schools. Here again it seemed to some of us there was an error of judgment. These two public representatives might be chosen by an enlightened authority, not because they knew or cared anything about education, but because they would talk in gentle echoes of the suave Dr. Clifford's curious imaginings.

Has the fame of that orator travelled across the Atlantic? He was unknown in England until the Act of 1902, but since then he has denounced it whenever he could, as most iniquitous, and as especially hurtful to Non-conformists; though it gives to Non-conformists exactly the same privileges that it gives to Churchmen.

One of the disadvantages of helping education by Act of Parliament, is that whatever Act is proposed or carried, it makes one of a bundle of sticks to beat the Government with. And if it be passed by a Government which has not the sympathy of a terrier dog, that terrier feels bound to bark at it just as much as if it were a rat gone to earth, or the moon, or whatever other cause excites him, and the whole pack barks with him, gives a "wow" for every "bow," and in the general excitement thus occasioned, more attention is paid to the barking, than to education, strictly so-called.

The County Councils and Borough Councils do not know much about education, or schools, but they have a great deal of power given to them, especially of spending money. We can have our schools properly staffed, as soon as we can find qualified teachers; and these are sure to come in time. The local education authorities will in time find out the best men to do their work, and when the terriers have found something else to bark at, we who love education and the children will doubtless be able to teach them better than before. There is a tenacity about the Church of God, which has enabled it to hold its own to teach and believe the Faith for 1900 years, and it will doubtless go on as before, teaching the everlasting gospel.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

If the managers of Church schools wisely use the powers secured to them by the Act, and keep their buildings up-to-date, and hold fast to their principles, they ought to be able to have better schools in the future than in the past; and the responsibility now thrown upon the L. E. A. by the Act will, we hope, evoke that general interest in the cause of education which has hitherto been sadly dormant in England.

And what about the "Kenyon-Slaney" clause? It is as follows:

"Religious instruction given in a public elementary school not provided by the local education authority shall, as regards its character, be in accordance with the provisions (if any) of the trust deed relating there to, and shall be under the control of the managers: Provided that nothing in this sub-section shall affect any provision in a trust deed for reference to the Bishop or superior ecclesiastical or other denominational authority so far as such provision gives to the Bishop or authority the power of deciding whether the character of the religious instruction is or is not in accordance with the provisions of the trust deed."

It is not easy to understand, and the last stupendous sentence without even the relief of a single comma, is not even easy to read or understand. And we hope it will not be read or understood. It seems to mean that whereas in most Church schools, the parish priest has had the direction of the religious instruction, if the priest is unpopular, not if he is unfaithful, this direction shall be taken from him and given to the managers. I have never met anyone who knew what the last sentence means. The clause is full of powers of mischief. Sensible managers who are faithful to the Church will probably pass a resolution "that the religious instruction shall be in accordance with the trust deed." This is quite within their powers, and will reinstate the priest in his office. It was meant of course, like the Public Worship Act, to put down "ritualism," and to be a stick to belabor "ritualists" withal. But their backs are, by now, pretty tough, and I very much doubt whether it will have the desired effect. It was inserted in the Act to the delight of all those who regard "ritualism" as the most deadly of all sins, and its poison is that it makes the possibly uninstructed layman the judge of what is the Faith of the Church.

But God will defend His own, and as prison walls did not hinder the Apostles from teaching the Faith, we have little fear of the power of the cumbrous clause of Kenyon-Slaney to hinder the spread of the Truth.

A NEW INTER-ECCLESIASTICAL JOURNAL ESTABLISHED IN PARIS

The "Revue Anglo-Romaine" has a Successor

THE FRENCH SETTLEMENT WITH THE VATICAN AS TO THE NOMINATION OF BISHOPS

The Happier Relations of Anglicans with The East

Paris, February 1, 1904.
France.

READERS of The Living Church will remember the effort that was made by certain members of the Roman Church in France, in conjunction with several English clergy and laymen, some seven years ago, to bring to the knowledge of their countrymen the facts as to the working and organization of the Churches of the Orthodox and Anglican Faith, through the monthly magazine or "brochure" called *La Revue Anglo-Romaine,* which was published continually during twelve months. This came to an end at the time that the "Sentence" was pronounced on Anglican Orders by Pope Leo XIII. in the Bull *Apostolicae Curae.*

M. Tavernier, interested in the work, and having bestowed much thought and study on the subject at that time—the subject, that is, of bringing about some *"rapprochement"* through a better understanding of the separated Churches—has had the happy inspiration to renew the effort, which many regretted had been so abruptly abandoned.

On January 25 (Conversion of St. Paul), there appeared in Paris the first number of the *Revue Catholique des Eglises,* under the aegis of the same able *redacteur* of this *Revue Anglo-Romaine* of former days. Its intention will be best seen by simply quoting its unostentatious title page, from which it is clearly gathered that no desire of propagandism exists, but that its design is merely to impart knowledge:

"*La Revue Catholique des Eglises* has for its object to impart information on the history, teaching, and organization and activity of the different Christian Churches. Besides the articles which form the body of the work, a correspondence from abroad (*i.e.,* out of France) will be published. It will give 'notices' on current

topics, especially such as regard matters of Biblical and Church interest.

"*The Catholic Review* proposes, naturally, the doctrines of the Church of Rome. It will point out the differences which distinguish that Church from others, Orthodox or Anglican.

"Should it on occasion find itself called upon to explain or defend (R) Catholic doctrines, care will always be taken to avoid controversy or aggressive action."

Your readers will recollect the question at issue with Rome on the subject of the nomination of French Bishops, the question indeed which seemed to have first broached the idea of doing away with the understanding except the "Concordat" between France and Rome. The *Osservatore Romano* announces the conclusion of a *modus vivendi* as to the wording of the Papal Bulls of investiture. It is stated that the solution attained was originally suggested by the Holy See, and while leaving intact to the French Government the privilege of nomination accorded by the Concordat, preserves the canonical teaching that the right so accorded is merely a designation of the candidate for the vacant see to the Pope. The exact terms of the agreement are not yet made public.

THE EAST.

The visit of Dr. Grafton, Bishop of Fond du Lac, to Russia, seems to be having the result that was deserved, and was natural. It is pleasant to read the American Bishop's able *resumé* of that which befel him at St. Petersburg and Moscow, and to note the satisfactory impressions left on his mind by the reception vouchsafed him, side by side with the comments of the Eastern correspondent of the *Guardian* newspaper. I have less hesitation in sending you the full account from the English point of view, which is as follows:

"A proof that the question of friendly relations between the Orthodox and Anglican Churches is attracting widespread attention is an article written by Bishop Sergius, President of the St. Petersburg Theological Academy, in the *Ecclesiastical Apostle*, in which the writer describes the visit of Bishop Grafton of Fond du Lac, accompanied by a deacon:

"'He did not come as a mere traveller, but as a member of a Commission, organized by the American Episcopal Community, for the purpose of studying the question of union. Before arriving in Russia he sent a letter to Antoine, Metropolitan of St. Petersburg, in which he describes the desire of the American Church to unite with the Russian Orthodox Church. He forwarded at the same time several volumes on the Anglo-American Church for information. Since then Bishop Grafton has arrived, supported with letters of commendation from the Presiding Bishop in America, and a special Commission. He also presented the Metropolitan with a treatise setting forth his own opinions.'

"The Metropolitan then addressed the president of the Theological Academy as follows:

"'October 16th, 1903.—I ask the President of the Theological Academy to publish this treatise in the *Ecclesiastical Apostle*, so as to be read and commented upon by all theologians.'—(Signed) ANTOINE.

"Bishop Grafton then addressed the Metropolitan as follows:

"'With much respect and brotherly feeling we make known to your lordship, and then to the Holy Synod of Russia, that the American Episcopal Church has formed a Commission under the name of Commission of Ecclesiastical Relations with other Churches, composed of nine Bishops and certain priests and laymen, and has authorized the Commission to study the question of Christian union.'

"He then handed a letter from the Bishop of Central New York, Chairman of the Commission, commending the Bishop of Fond du Lac, and authorizing him to report at length the result of this interview. Bishop Grafton then referred to the most important questions which now separate the two Churches, and expressed his hope for a speedy solution. The Metropolitan was encouraging in his reply, and said, 'Faith, after all, is not philosophy, but life,' upon which the deputation withdrew."

Should this seem somewhat of a repetition of that which you have already chronicled, I do not think Americans will be otherwise than pleased to recognize how marked the impression of the Bishop's visit has been amongst the Bishops and authorities of the Orthodox Church in Russia.

Referring to a question of appointment and jurisdiction and recognition in the matter of the Patriarchate of Antioch, an Orthodox Syrian newspaper reports that the Holy Synod has the whole affair under consideration at the Phanar—the Constantinople Patriarch's official residence. A solution of the difficulty may soon be expected.

IN THAT triumphant greeting Messiah was accepted with a child-like spirit, not dwelling upon His poverty or His lowliness, but receiving without question the truth that He came in the Name of the Lord.—*Grou.*

SHALL THE DIOCESE OF NEW YORK BE DIVIDED?

The Question Argued Pro and Con

PROMOTION FOR A YOUNG PRIEST OF NEW YORK

THE question of the division of the Diocese of New York was in nowise settled by the election of Dr. Greer as Bishop Coadjutor of New York, and the matter remains a very live one. Bishop Potter has announced that he will visit the rural parishes of the Diocese, but there are few rectors who expect conditions that led to criticism in the past to be much improved under the new arrangement. Many leaders hold that division of the Diocese is impracticable if not impossible, and the statement made by the Rev. Dr. Huntington in the convention last fall, that a new Diocese made up of the counties outside of the city of New York now comprised within the Diocese of New York, would stand twelfth in financial strength of the Dioceses of the country, does not seem to carry conviction to the minds of those who argue against division. These hold that the salary of a Bishop cannot be raised in the new Diocese which it is proposed to establish, and that the parishes in that part of the present New York Diocese which would be included in the new Diocese are now scarcely able to meet expenses, and that separation from New York is not to be thought of without misgiving.

On the other hand, these same leaders and rectors admit that division is but a question of time and must come within a few years. They hope to defeat the project in the convention this fall, and this would mean the virtual postponement of division until the General Convention of 1907. The name for the new Diocese, if one is to be formed, is a secondary matter for the present, although "Hudson" is favored by many, and the actual line of separation is also little discussed. The See city will be decided upon, it is said, by the Bishop who may be chosen. One of the presbyters who has been studying present conditions spoke the other day as follows regarding it, asking that his name be not used:

"We of the rural counties of the Diocese of New York are parochial where we ought to be connectional, and we preach *the* Church when we ought to preach and teach congregationalism. We are too well bred to interfere with each other, and of late we have had personal oversight of a Bishop for about thirty minutes each year. We have become, in consequence, little popes in spiritual matters. We teach what we please and we have any form of service the people will stand. We outdo Congregationalists themselves in congregational independence—in all respects save one. That one is well illustrated by the incident, only typical of many, of an accounting warden who reported to the vestry the other day that he had had the leaky roof of the church repaired sufficiently to keep out the spring rains; and said that when the city people come up to their country homes in the summer they would give us the money to do the job as it ought to be. Financially we are connectional. That is, we play the sponge. We can be cured only by a resident Bishop, who will make us realize spiritually that we are a part of the Church, and financially, that we ought to pay our own bills.

"Few propositions are economically more absurd than that we cannot pay a Bishop $3,000 to $5,000 a year. As well say that a fallow field is not worth working because it has not produced a crop with which to hire workmen. Compared with what it may be taught to produce, fields here are fallow. Wealth is everywhere. Vaults of banks are filled with money. A Bishop who can teach rectors and people their duty to themselves, and their duty to missions, and the right proportion of each, will soon dispel these financial croakings.

"We must have a Bishop of our own because the point of view in the rural counties is wholly unlike that in the city. A Bishop resident in New York is incapable of grasping problems presented to him in Newburg or Poughkeepsie, much less in Catskill or Staatsburg. The citizen gets big ideas, and the man does not live who can, at will, change those ideas as one might reduce the length of a telescope. Bishops there may be who can change their points of view admirably to administer affairs in Canton one day and in Cleveland the next day, but the difference between New York and New Paltz is another matter. We can get the two points of view only by getting two Bishops.

"It is not true that all railway lines centre in the city. Perhaps a few Convention delegates from lower Rockland might have to journey to New York and then up the east side of the Hudson, but they are not as numerous and they would not have to travel as far as delegates who now go to the city from Sullivan, Ulster, and Dutchess counties. Newburg, Poughkeepsie, and Kingston are centres from which radiate like fans three to five lines of railway from each. Along these lines of railway are promising towns, now unreached by the Church, save in spasmodic fashion in a few instances. A reform of a new Diocese should be, in my judgment, the abolition of the antique Archdeaconry system, and the substitu-

tion of a Church extension plan that will extend. Dutchmen laid Church lines in these parts many years ago. To-day those lines are decaying, and the Dutch Church has not strength sufficient even to take the lines out of the way. The Church must remove and reclaim, and the only force that will be able to do both of these things is the vital one that has in it the close and constant touch of a Bishop.

"I am opposed to division without endowment. I do not fear for the salary of a new Bishop, but the score or more missionaries who are at work in the rural counties, and supported by funds from the city, must not be disturbed. But if we make the Churchmen of the city see conditions as they are, they will not fail to provide the endowment. New York will do as well by us as Boston did by Western Massachusetts. We have no right to argue otherwise, nor reason so to argue. Bishop Greer announces his intention to develop the Bronx. He intends well. But who is to develop our Bronx? How long are our fields to lie fallow?"

A movement to further the systematic study of the Bible is attempted in order to increase missionary interest. A meeting was held last Thursday in the Church of the Holy Communion in the interest of the movement, about seventy-five women from New York, Long Island, and Newark Dioceses attending. Addresses were made by the Rev. Dr. A. S. Lloyd and Mrs. R. G. Clarkson. A celebration of the Holy Communion followed. To stimulate Bible study, Mrs. Clarkson provides Bible texts to be memorized daily. Those furnished for February are from the Gospels by St. Luke and St. Matthew, from I. Corinthians and Joel. Other conferences are to be held.

The Rev. David McConnell Steel, who has been the assistant of the Rev. Dr. Greer at St. Bartholomew's parish since 1901, has been invited to the rectorate of St. Luke's and the Epiphany Church, Philadelphia, and has accepted and will preach his first sermon as rector on Mid-Lent Sunday. He is a native of Pittsburgh and is thirty-one years of age. He was graduated from the University of Wooster, Ohio, a Presbyterian institution, in 1895, and became principal of the High School at Bedford, Indiana, for a year, afterward entering the Union Theological Seminary. He graduated from Union in 1899. While in the seminary he studied also in Columbia University, receiving the degree of Doctor of Philosophy from that institution. He was in charge of Union Seminary settlement for a year and was for the same length of time assistant manager of the *Tribune* Fresh Air Fund. He was ordered deacon in 1899 by Bishop Littlejohn and became assistant to his uncle, the Rev. Dr. S. D. McConnell, then rector of the Church of the Holy Trinity, Brooklyn. In the Brooklyn parish he worked in Hall Memorial House, helping to build up its work to the high plane it now occupies. In St. Bartholomew's he has been the personal assistant of the rector, but has also been identified with the work of the parish house. He will begin his Philadelphia rectorate March 1st, but says that the Rev. Dr. W. P. Lewis, now in charge of the Philadelphia parish, will continue with the Confirmation class there and present it on March 20.

A BISHOP COADJUTOR ELECTED IN ALBANY.

THE happy result of the election for Bishop Coadjutor in the Diocese of Albany was the choice of the Rev. Richard H. Nelson, rector of St. Peter's Church, Philadelphia. Mr. Nelson was elected on the fifth ballot, and good feeling prevailed throughout.

The special convention for the election of a Bishop Coadjutor gathered for the Holy Eucharist at All Saints' Cathedral, Albany, on Thursday, February 11th. The service was dignified and fitting, as are all functions at this Cathedral.

BISHOP'S ADDRESS.

In his address the Bishop was largely retrospective. He told of the changes that had taken place in the Diocese during the thirty-five years of his episcopate. None of his consecrators survive, and of the 42 Bishops living at the time of his consecration, only three are living to-day. Four only of the clergy of the primary Convention, and not many more of the laity, are living.

"I have had," he said, "two leading and controlling motives in the method of my service here: first, the desire to establish a strong central point of worship and work; and secondly, to reach out from that to all that lay within the wide circumference of the twenty thousand square miles of this jurisdiction. That is to say, I have meant to devote myself to missions and to the Cathedral with its gathered institutions, without neglect of the other forms and phases of a Bishop's work. And I have meant also to recognize what I believe to be the dominant duty of a Bishop consecrated *for* a Diocese, but *into* the office of a Bishop in the Church of God, namely, service in the House of Bishops and to the Church at large. Not unnaturally, this service has grown with my years into much absorption in things not directly connected with diocesan duty. Laborious and anxious and demanding as it has been and is, I am sure you have not begrudged what of myself and of my service you have given in this way to the American Church."

He then reviewed the growth of the Diocese more in detail, telling of the missionary extent of the field and of the work which it involved. It is this missionary work which had led him to ask for episcopal assistance. The Diocese is to be considered not only Albany and Troy, but rather as embracing the whole region between the Hudson and the St. Lawrence Rivers.

He spoke then of the Cathedral and its appointments and accessories as the "vindication of the policy and purpose, with which, in the heart and hope of a young man, I set out thirty-five years ago for its upbuilding. It is a monument, not to me, but to the rightfulness of the idea of a strong, central point of worship and of work. So far as it is spiritually, what is called in business parlance 'a plant,' it surely commends itself to you in its great size, its dignity, its shapeliness, its architectural beauty, soon, please God, to be greatly enhanced when the completed choir shall show what the whole is meant to be. Here are the daily offerings of the Holy Eucharist, the daily saying of Morning and Evening Prayer, free to all who will, the gathering for worship of a goodly congregation on the Lord's Day and of the Sisters and the members of St. Agnes' School at the daily Evensong; and here is a centre from which in gracious measure the missions of the Diocese are cared for and supported, and from which in most helpful ways, especially by the generous gift of the Chancellor's service, there is a continuous supply to weak and empty places in the neighborhood. More and more as we are established and strengthened in our local position, if the Dean's conception of the Cathedral is carried out, it will be a focal point, gathering to its services the diocesan clergy, and sending out clergy more and more for service in the Diocese at large. The buildings that are grouped about the Cathedral, the Guild House and the Deanery, the School and the Sisters' House, the Child's Hospital and St. Margaret's House, are the manifestation and extension of the Cathedral thought of worship, in service and good works of education and mercy. I have dwelt upon the two points of the centre and the circumference, but I am sure you will realize that, both in their influence upon the circumference and in their essential relation to the centre, the Diocesan Sisterhood and the two houses of mercy and St. Agnes' School, which was really the first outgrowth of my episcopate, must be included as most important parts. They speak, I think, for themselves in such a way as to need no explanation in words, and to plead more and more for recognition of their value, to and throughout the Diocese. My only plea is that they may be separated from my personality, recognized as the outworking of the Churchly idea, realized for their importance and value to the whole Church, and counted as commemorating forever before God the names of benefactors known and unknown, living and departed, coming in large proportion from outside the city and the Diocese, who have made possible the erection of the buildings with gifts which have not only not impoverished, but have constantly enriched the resources of the Diocese."

Speaking then of the immediate purpose for which the Convention was called, he stated that the financial conditions under which the Bishop Coadjutor might be elected, as specified by the last Convention, had been met. Subscriptions had been received by the committee having the matter in charge amounting to more than $4,000 for the first year, and annual subscriptions for three years to nearly the same extent. There would thus be no increase in parish assessments. He recommended that steps be taken during the next three years to increase the endowment fund of the episcopate from its present sum, $68,000, to at least $125,000. Concluding, he said:

"From this statement, due I think to reasonable prudence in the matter of assumed obligations, I turn to the more serious side. The election of a Bishop is a most solemn and momentous event. I have no need to say that the duty we are presently to undertake needs to be undertaken with a full recognition of all that it involves. A vote, for anything or anybody, ought to be careful and conscientious expression of a man's will. To play with it from mere motives of compliment, to allow it to be influenced or controlled by personal favor, or to consider any element as entering into it, except the thought of individual responsibility and the best result, seem little short of sacrilege when the sacredness of the action is fully realized. The fact that the Bishop is to be at first a Coadjutor does not in the least degree lessen the solemnity or the seriousness. You will, I think, add to your conception of your duty in the choice, some consideration for me, that you may give me one so far-minded and so far in sympathy with the established traditions of the Diocese as to be a 'fellow worker unto the kingdom of God, who shall be a comfort to me,' during whatever time is left to me. And surely there can be no different conception of your duty in the choice of the man for the Diocese, in the fact that he is to be your Bishop after I am gone; for the interests are one and the same, since my only anxiety is the gaining of the best man to carry on the work of the Diocese, which no man knows and no man loves as I do. So I beseech you, casting yourself in prayer not marred by predetermination or prejudice, upon the guidance of God the Holy Ghost, to let your vote, that is to say, your will, your wish, be controlled and consecrated by His grace. It matters not whether the choice be by vote in our fashion or by lot as in the election of St. Matthias, if the spirit be the same. They prayed and said, 'Thou, Lord, who knowest the hearts of all,

show the one whom Thou hast chosen.' Let this be our prayer and purpose to-day, that we may choose him whom God has chosen, to take up the ministry of apostleship here."

ELECTION OF A BISHOP COADJUTOR.

The convention took up the election of a Bishop Coadjutor in the afternoon. The following names were presented for that high dignity: the Rt. Rev. J. D. Morrison, D.D., LL.D., Missionary Bishop of Duluth, the Rev. Richard H. Nelson, rector of St. Peter's Church, Philadelphia, the Ven. Alexander Mann, rector of Grace Church, Orange, N. J., the Rev. Joseph Carey, D.D., rector of Bethesda Church, Saratoga, and the Rev. C. M. Nickerson, D.D., rector of Trinity Church, Lansingburg, N. Y. The ballots were as follows:

	First		Second		Third		Fourth		Fifth	
	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay
Bp. Morrison	43	36	48	39	44	36	43	27	61	43
Mr. Nelson	37	17	39	28	42	30	49	38	35	22
Dr. Mann	1	3	2	1	1	1	0	1	0	1
Dr. Carey	9	5	6	2	6	2	3	2	0	0
Dr. Nickerson ...	4	5	3	0	1	1	1	1	0	0

Dr. Carey withdrew his name after the fourth ballot, and the election of Mr. Nelson occurred on the ballot following. Interviewed in Philadelphia, he expressed surprise at his election and gave no intimation as to his answer, but his acceptance is confidently looked for in the Diocese.

THE BISHOP-ELECT.

The Rev. Richard Henry Nelson was born in New York City in 1859, his father's family having been for many years parishioners of Trinity Church. He is a graduate of Trinity College, Hartford, in the class of 1880, when he took his degree of B.A., with that of M.A. in 1883, when he was also graduated from the Berkeley Divinity School. In the same year he was ordained deacon, and in the year following, priest, both by the late Bishop Williams of Connecticut. He spent his diaconate as assistant at St. John's Church, Stamford, Conn., after which he became rector of Christ Church, Norwich, Conn. He spent ten years at the latter parish, and in 1897 accepted his present rectorship of the old and historic parish of St. Peter's, Philadelphia. He took a leading place among the clergy of Philadelphia almost immediately on assuming his residence in that city, and is at the present time a member of the Standing Committee. At the election of a Bishop Coadjutor in the Diocese of Pennsylvania, two years ago, there were a large number of the clergy and laity who expressed their preference for Mr. Nelson, and he received a considerable number of votes.

REV. RICHARD H. NELSON.

THERE are other considerations which should specially encourage us to help forward well-considered plans for starting new missions in places hitherto untouched by the Gospel. Our Lord foretold that "this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come." This passage shows us that before the "fulness of the Gentiles" shall have come in, missionaries must carry the message of salvation to every nation throughout the whole world. And St. John throws light on what is meant by "every nation," when he records in the Apocalypse the vision of the palm-bearing multitude. He says, "After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands." That seems to be a vision of the Church of the first-born caught up to be with our Lord and to be presented by Him to the Father. And we learn that in that multitude every tribe will be represented. . . . . Nearly two thousand years have gone by since our Lord appeared upon earth. Assuredly there have been centuries when the Church has been extraordinarily backward in fulfilling the primary duty laid upon her. It is for us to make amends for past negligence, and to press on, within the limits of prudence, the work of missionary extension and aggression.—*Rev. F. W. Puller.*

THE REAL REASON why people find more excuses for their own thoughts than for the thoughts of their neighbors is that they know all about the one, and, by no means, all about the other, and therefore, when humanity knows, even as it is known, there will be no more severe judgments, no more spiteful criticisms, but perfect knowledge will ensure perfect charity.—*Selected.*

DIFFICULTIES are simply circumstances which are beyond *our* unaided powers—never beyond God's powers; they are merely circumstances to draw us nearer to Himself.—*Selected.*

MISSIONARY PROGRESS

As Reported to the Board of Managers.

A TOUCHING incident of the February meeting of the missionary Board of Managers was the reading of the last letter written by Bishop Ingle, dated Hankow, November 23d, which he dictated from a sick bed. From the letter it appeared that the Bishop had advanced certain money from his own resources as a loan to the Boone School for building purposes which it did not seem could be paid back speedily. This amount the Board appropriated and ordered the treasurer to repay to the estate of the deceased Bishop. The matter of raising funds for a memorial of Bishop Ingle was referred to the standing committee on China and a special committee was appointed, of which the Bishop of Central Pennsylvania is the chairman, to raise funds and determine upon a fitting memorial for the late Bishop of Salt Lake.

A message of greeting was sent to the American Church Missionary Society in annual meeting at Wilkes Barre, Pa.

A cablegram from Algiers was received from the treasurer, Mr. Thomas, stating that he was improving rapidly, and sending his best wishes to the members. The assistant treasurer reported that, up to the first of the month, the contributions applying upon appropriations amounted to $10,251.14 less than those to the corresponding date of the previous year. A falling off was noted in the individual contributions which apply towards the Apportionment. He said that the decrease might be largely traced, however, to a certain number of miscellaneous offerings received last year with nothing to correspond to them during the five months of the present fiscal year, so that instead of improving the situation and beginning to wipe out the deficit reported on September 1st and restore the reserve deposits of the Society, the condition of the finances was not as good as on the first of February, 1903. The assistant treasurer furthermore reported that $6,024.48 having been added to the appropriations for Foreign missions last month the total appropriations (domestic and foreign) to date, including the arrearage to the beginning of the fiscal year, are $808,527.35.

DOMESTIC NOTES.

A letter was submitted from the Bishop of Oregon, dated January 8th, which was the fiftieth anniversary of the consecration of Dr. Scott as Missionary Bishop for Oregon and Washington, of which event the Board took suitable notice and, at the instance of the Bishop, an appropriation of $500 was made from the income of the Anna Mary Minturn Fund for the purpose of completing All Saints' Memorial Church at Heppner, Oregon, replacing the building destroyed by flood last June. A letter from the Bishop of Duluth told of his recent visitation of the stations of the Indian Reservation in his District in weather with the thermometer much below zero. He also transmitted a collection in money and bead-work, which was taken by him at one of the services during a blizzard while the chapel shook so that pieces of plaster fell down on the Communion table. The Bishop evidently did not intend that this should be published, but as it was a unique incident it certainly will be of interest to the Church.

CHINA.

Letters from Bishop Graves stated that he had transferred to Bishop Scott, representing the English Church, for a nominal consideration, the property in Peking occupied by the Rt. Rev. Dr. Schereschewsky while he was engaged in his translation of the Mandarin version of the Holy Scriptures, said property to be held in trust for the use of the Church of England mission in that city.

The Bishop of Shanghai is very anxious to establish a hospital at Wusih so soon as the way opens and funds are in hand, which institution, he says, would do a great work and that the Church will throw away a grand chance if they do not put a medical missionary there.

The General Secretary stated that several months ago a meeting of missionaries, representing many different bodies in China was held in Shanghai, to consider plans for the erection of a memorial of the Christian martyrs of China, both native and foreign. It was decided that if possible the memorial should take the form of a building in the city of Shanghai, to be used as a missionary headquarters for the entire Empire. It is planned that the building shall contain a large assembly hall for the conferences of missionaries held in Shanghai and for such other general and evangelistic work as circumstances may require. There will also be a few offices for the use of societies which render aid to all the missionary bodies, such as the American Bible Society, the Society for the Diffusion of Christian and General Knowledge, etc., and rooms for the use of missionaries passing through Shanghai on their way to their fields. It is estimated that the land and building will cost $250,000. The plan is endorsed by missionaries of fifty different societies. Bishop Graves is the chairman of the Executive Committee. The missionaries have already made contributions of over $5,000, but it is evident that the bulk of the money must come from the United States and Great Britain. The committee has sent to this country the Rev. D. MacGillivray to endeavor to interest a few large givers in

[*Continued on Page* 576.]

The A. C. M. S. Annual Meeting.

THE annual meeting of the American Church Missionary Society was held on February 8th and 9th in St. Stephen's Church, Wilkes Barre. There was a public meeting on Monday evening, when about five hundred people heard the story of the Brazil Mission. At nine on Tuesday morning there was a celebration of the Holy Communion, and the same afternoon the parish hall was filled by members and friends of the Society, to elect committees to serve this year and to hear about lay effort in cities, and about the work of the Board of Missions. On Tuesday evening nearly the same number of people heard the story of the Cuba Mission. As an annual meeting, veteran members of the Society declared it to be high water mark in attendance, in interest, and in outlook. Two things added materially to the interest, and two to the outlook. The Bishop of the Diocese attended every session, and at the business meeting formally represented the Board of Missions, speaking upon the general work; and just in time to be read to the congregation on Tuesday evening there came a message of greeting from the Board of Managers, who had been in monthly session in New York that afternoon. Encouragement for the future was found in the presentation of lay work in suburbs of cities, and in the hearty endorsement by the Society of the plan to hold a Summer Conference for Church Workers. A fifth thing might be added to the list, viz., the delightful hospitality of St. Stephen's parish, its rector and vestry, and the people of Wilkes Barre.

REV. A. B. KINSOLVING, D.D.

WM. JAY SCHIEFFELIN.

REV. J. H. DARLINGTON, D.D.

The vested choir sang missionary hymns, and in the chancel on Monday evening were Bishop Talbot, the Rev. Drs. H. L. Jones, James H. Darlington, A. B. Kinsolving, and George Alexander (Presbyterian), and the Rev. Messrs. W. D. Johnson and F. L. Flinchbaugh. Prayers were said by the Bishop, who afterwards presided. Welcoming the Society to the Diocese, the city, and the parish, he said the time has arrived when we cannot be content with ourselves. We must spread out and include in our interest the people of South America. There is going to be closer identification of the two continents in future. A grand forerunner of promise is the Brazil mission, in some respects the most promising mission in the whole Church. He gave warm welcome to the first speaker, the Rev. Dr. Alexander of New York, the president of the Presbyterian Board of Foreign Missions, which is one of the largest missionary agencies in the world.

The Rev. Dr. Alexander brought the salutations of his Board, and said he was glad to find, on the occasion of his visit to Brazil last summer, the two organizations working not in strife but in harmony. On entering the harbor of Rio, Bishop Kinsolving was among the first to welcome him, and together they had part in the formation of the first Evangelical Alliance in South America. He praised the admirable command of Portuguese, which the natives told him Bishop Kinsolving possessed. "In some respects," he observed, "Rio Grande do Sul, in which your Church is laboring, is the most attractive of the Brazilian states, because it has the largest infusion of European races, and because, as I might add, the religious work is laid upon Presbyterian foundations. Our Church was in Rio Grande in advance of yours, but we retired by agreement made with you. We are satisfied with the results of that agreement thus far, and I assume that you are, because Bishop Kinsolving told me that those members who began first as Presbyterians are among the very best he has. In doctrine and in discipline the Church of Rome has failed to found character. Ought your Church and mine to be there? I answer Yes, even if I look for Christian unity under a Pope of Rome. Already the Roman Church is the beneficiary of Protestantism in South America. In some small degree, and particularly in Brazil, where your Church is doing such admirable work, it is being stirred out of its lethargy." The speaker read extracts from a Papal message explanatory of failure to name a South American cardinal. These extracts have often been printed. They were penned by Pope Leo XIII., and paint religious and moral conditions as black as any Protestant could do. Especially are they severe upon Roman priests, whom the Pope officially says are to be found, not among the poor, but wherever there is luxury to be enjoyed, wine to be drunk, and licentiousness to be practised. "As if Brazilians had not enough to endure," continued Dr. Alexander, "Rome is now sending to them the discredited friars from Manila, and the unpatriotic Jesuits who are being expelled from France. At the Evangelical Council in Rio I knelt beside Bishop Kinsolving, and there came into my mind a vision of a Brazilian Christianity that shall combine all that is best in the Anglican, all that is best in the Scotchman, and all that is best in the Wesleyan, called by one name, and under one Master, our common Saviour, Jesus Christ."

The Rev. Dr. A. B. Kinsolving of Brooklyn, in opening, quoted Bishop Greer as saying that now-a-days all missionary thoughts centre on the unity of man, and the universality of his salvation. There are no termini to the kingdom of Christ. Between 1811 and 1880 all South American governments threw off the yoke of European control. Eighty per cent. of their people cannot read or write, and forty per cent. are illegitimate of birth. "Why do we owe a debt to South America?" he asked. "(1) Because it is a group of sister democracies. (2) Because no republic can succeed which has only a religious despotism. (3) Because it is bad statesmanship to leave a whole continent undeveloped. The world is the field, and the field is the world. We cannot safely or justly neglect so large a part of that field and that world. (4) If the Roman Church were all it ought to be it would still be inadequate. Roman priests have turned undertakers in order to gain support." Dr. Kinsolving related how a leaflet issued by a Presbyterian agency fell into the hands of Church students and gave the incentive to undertake work in Brazil. "There is something," he said, "in the history of the Church, in the liturgy of the Church, in the orders of clergy of the Church which appeals especially to Latin Christianity. That appeal imposes a duty upon the Church in the United States."

Bishop Talbot was the celebrant at 9 o'clock on Tuesday morning, when there was a celebration of the Holy Communion. He was assisted by the rector of St. Stephen's Church, the Rev. Dr. H. L. Jones.

BUSINESS AND ELECTIONS.

The parish hall of St. Stephen's was filled on Tuesday afternoon at half past two. The President of the Society presided, and prayers were read by Bishop Talbot. Provision was made for a Secretary for Field Work and a Secretary for Office Work, instead of one General Secretary, and a committee of clergy was appointed to present the claims of the American Church Missionary Society to churches and individuals. The Society elected officers as follows:

President, William Jay Schieffelin, New York; Treasurer, J. Hull Browning, New York; Honorary Vice-Presidents, the Bishops of Missouri, Pennsylvania, Southern Ohio, Montana, New York, Nebraska, Central Pennsylvania, New Mexico, Spokane, South Carolina, Southern Brazil, South Dakota, Newark, West Virginia, Southern Virginia, Western New York, Western Texas, Texas, Oklahoma, Lexington, Boise, and the Bishops Coadjutor of Southern Ohio, Pennsylvania, West Virginia, and New York; Vice-Presidents, the Rev. Dr. H. L. Jones (Central Pennsylvania), the Rev. Dr. J. H. Elliott (Washington), the Rev. Dr. Angus Crawford (Virginia), Gen. W. P. Craighill (West Virginia), and the Messrs, Lewis H. Redner (Pennsylvania), Joseph Packard (Maryland), and Leander H. Crall (New York). Eugene M. Camp, New York, was elected Office Secretary.

Upon motion of the Rev. Mr. Cole, seconded by the Rev. Mr. Hammond, the meeting endorsed the project of a Summer Conference for Church Workers under direction of the Society.

The business session on Tuesday afternoon gave twice as much time to missionary topics as it did to business. BISHOP TALBOT, one of the Managers of the Board of Missions, represented that Board. He spoke of the cordial relations existing between the Society and the Board. "I am not," he said, "the variety of Churchman who would emphasize differences, but rather one who stops on points of agreement, and rejoices in a multitude of men and women working in their own ways for the common good. It would indeed be a sad loss were the Society to go out of existence, or that the good old school for which it is supposed to stand should die out. The party I refer to is not partisan. Partisanship is dead, but principles are not. I believe in the largest toleration, as I do in the largest loyalty. That which attracts me is the Church's breadth. In that part of the world which the Church has committed to my administration I try always to show consideration to differences. I often go out of my way to do so. I am glad the apportionment matter has been adjusted, and that contributions to Brazil and Cuba are credited upon it, and they ought to be."

President Schieffelin of the Society is also President of the Lay Helpers' Association of New York. He left the chair to say, as the first of two speakers on Lay Work in Suburbs of Cities, that it is appropriate that this Society should take an interest in lay work in missions. The Society stands for voluntary giving, not of money alone, but of men, and these lay workers give themselves. He described the work in the Borough of the Bronx, where thirty-seven men are at work.

Mr. JOHN LORD O'BRIAN, Superintendent of the Laymen's League of Buffalo, said: In thirteen years the League laymen have read the service more than 12,000 times. There are thirty-five to forty active workers, and one station is sixty-five miles out of the city. Eight churches have been built, and these in places where, at the beginning, a welcome to the Church was never given. A work once started has never lapsed.

THE REV. HARVEY OFFICER, Jr., of the St. Paul Society, Princeton University, outlined the scope of the proposed Summer Conference, which the committee of the Society has decided to locate at Richfield Springs and Cooperstown, and for which the dates August 4 to 14 have been fixed. His point was that the Church has vast riches in liturgy, in learning, and in community of interest which she does not use. He has been a year and a half at Princeton, and he related seeing young men, not the weaklings, but the strong young men who are to bear the world's burdens of the future, studying the Bible at the first hour of the morning; indeed, making the Bible their constant companion of the day. These men have been taught this at Northfield and by the Student Volunteer Movement. They are Churchmen, some of them, who have had to go outside of the Church for their inspiration. Mr. Officer went to scriptural sources for illustrations of conferences with men, and communion with God. He said the plan of assembling men and women together for a purely spiritual object has been tried with success. The deepening of the spiritual life; the study of the Bible, the exploration of the riches of the Church's teaching—these are the purposes of the Conference. We must teach men to pray. We must teach them that they have a mission before we can expect them to be missionary.

TUESDAY EVENING.

Rivers swollen by the flood that might at any moment prevent a return home, decreased the attendance somewhat on Tuesday night, but there was, nevertheless, a good audience. After prayers by the Bishop, he resigned the chairmanship of the meeting to the Rev. Dr. Darlington, but first announced a telegram of greeting from the Managers of the Board of Missions, in session in New York that afternoon. The first speaker was the REV. DR. DARLINGTON, just returned from Cuba.

"Cuba is a country of beginnings," he said. "One dollar now, one man now, will do the work of many, twenty years hence. This is the period of opportunity. New hotels, new railroads, new churches—this is the tale of the time. The work of the Society in Cuba is practically four years old. Everything accomplished before the Spanish War was swept away. The record is four years, four clergy, four schools, and four missions. Out of the Bandera in Havana there is to grow a Church School for Girls. Out of the school at Matanzas there will grow a school on the lines of Tuskegee and

REV. HARVEY OFFICER, JR.

Hampton. Foundations and partial achievement towards these ends have already been made. At Bolondron our church is the largest in the place; the only one save a Roman one. Mr. Moreno has nine-tenths of all the people in the town. In Havana our congregation is the largest American one. At Jesus del Monte the room will not contain scholars and congregation. We are interested in Cuba for the Cubans' sake. Thank God, our Government kept its word to the Cubans. Between you and me, President Palma is one of us. Cuba longs for a Church that is Catholic but not Roman." The speaker related the stories of the two missionaries who were martyrs. One of these was compelled to decline the offer of the Society because he had been placed in a prison cell that had been occupied by a leper, and declined the offer named in these words: "I am a leper." He died some months later in St. Luke's Hospital, San Francisco. The other labored at Jesus del Monte for 20 years, only a small part of which time he received a salary. He read his way out of the Church of Rome to evangelical Catholicity, and although a cigar-maker, became first a lay reader, and was advanced to Holy Orders. Loss of child, of wife, and then disappointment because his work could not be fostered, and a church built, he suffered in patience and in silence. Threatened with imprisonment, even with death, if he held religious services that were not Roman, he kept on throughout the Spanish War, the only non-Roman service on the island. Spaniards in the uniform of their army or of their Church could not frighten Jose R. Peña. After the war was over, the tension broke, and last June his mind gave way. While in Cuba a specialist was sent to the asylum, and he reports that only some great event that will interest him will ever arouse him to himself. That which interests him above all else is the mission at Jesus del Monte, that poor part of Havana, where the people, although many, are unable much to help themselves. Five thousand dollars now will erect a church and parish hall, so much needed, furnish a stronghold for the Church where it will accomplish much, and perhaps bring back to consciousness a mind that is now wandering from personal affliction and hope deferred. Is there not someone who will give us this sum? Will not someone give us part of it?

THE REV. DR. W. H. NEILSON, who was a member of the Cuba Pilgrimage, contrasted conditions in Cuba past and present. "A new day has arisen for Cuba. Obscene literature has disappeared from restaurant, railway, and even street bill boards. The lottery is abolished. The white wings are to be seen sweeping Havana thoroughfares. There is certainly hope for a people who have done so much for themselves, and who appreciate so warmly all that has been done for them."

THE REV. W. H. MELLEN of New York, a former missionary in Cuba under the Society, spoke briefly, because the hour was late. He pleaded for a native ministry, and native workers, to preach and to teach the Gospel of Jesus Christ, and not the errors of the Church of Rome.

After the final service on Tuesday evening, a number of clergy,

laymen, and ladies went to the residence of Mrs. Worden, on North River Street, to meet the Bishop of the Diocese and the rector of St. Stephen's parish.

Note:—A request for further information as to the reputed alliance between our Brazilian mission and the Presbyterians in that country, brings out the following special dispatch:

New York, February 15.—There is no division of Brazil field with Presbyterians. Reference in report is to an old transaction when Presbyterians retired and the Church came.

DEATH OF DR. CLINTON LOCKE.

ON Friday night, February 12th, the Rev. Clinton Locke, D.D., Dean of the Northeastern Convocation of the Diocese of Chicago, and for many years rector of Grace Church in that city, passed to his rest at Biloxi, Mississippi, to which Southern point he had been taken after rallying from an attack of illness at St. Luke's Hospital in the early winter. His wife was with him at the time of his death, but his only surviving daughter, Mrs. John MacKenzie, was unable to reach there in time.

Dr. Locke was the senior of the Chicago clergy, having spent his entire ministry except a few months of his diaconate, within the limits of the present Diocese of Chicago. He was born in Sing Sing, N. Y., in 1830, and was graduated at Union College, Schenectady, N. Y., with the degree of B.A., in 1849. In later years he received the degree of D.D. from Racine College during the wardenship of his intimate friend, Dr. DeKoven. It was in 1855 that he was ordained deacon by Bishop Horatio Potter of New York, and during his diaconate that he came to Illinois, where he was ordained to the priesthood in 1856 by

THE LATE REV. CLINTON LOCKE, D.D.

Bishop Whitehouse and placed in charge of Christ Church, Joliet, which parish he served until 1859. In the latter year he accepted the rectorship of Grace Church, Chicago, with which his name has so intimately been associated in all the years since then, and which he relinquished in 1895 by reason of ill health with the entire loss of his voice.

The record of Dr. Locke's life is the record of the growth of Grace Church. At the inception of his ministry within that parish, the church was a modest structure down town, but even then regarded as the principal parish of the south side, and among its parishioners were many of the leading citizens of Chicago. The present site for the church building was purchased in 1867, after a serious controversy in the congregation as to whether that location, so far on the outskirts of the Chicago of that day as it was, would ever be successful, and there were many who prophesied the ultimate decadence of the parish by reason of this removal. Of course all who know Chicago today realize that the site is now almost down town, and that the congregation of Grace Church is more and more derived from a considerable distance still farther from the centre of the city. Dr. Locke was one who believed in the future of Chicago and of the importance to the parish of securing the new site, and, with the assistance of some of the more far-sighted of the parish, the plan was ultimately adopted. In the meantime St. Luke's Hospital had been founded as an offshoot of the work of Grace Church, and to the present time is very largely supported by the members of that parish, though it long since outgrew its parochial character. Grace Church was one of the large factors in the relief work after the great fire of 1871, and it was about this time that worldly people within and without the Church were horrified by a spontaneous demand on the part of the rector that his salary should be reduced from $6,000 to $2,500, the balance to be used for charitable and other Church work.

Dr. Locke had from early times a prominent part in the diocesan life of Chicago, and for a long term of years was a deputy to General Convention, until his physical disability compelled him to retire after taking part in the Convention of 1895. He first took his seat in the General Convention of 1871, representing the undivided Diocese of Illinois, and it is our impression that he sat in every General Convention since, up to 1895. Dr. Locke was an ardent supporter of Dr. DeKoven at the time of the election of the latter as Bishop of Illinois in 1875, which election, it will be remembered, was not confirmed by the Standing Committees of the Church.

About ten years ago, Dr. Locke first became troubled with difficulty in speaking, and this affection grew upon him to the extent that he was obliged to retire from active work and to undergo treatment. His last sermon, at the time of the relinquishment of his rectorship in 1895, was delivered after a considerable vacation in which he had hoped that by resting his voice and giving it other treatment it might regain its old-time power. In this he was unhappily disappointed. He preached the final sermon after undergoing a special treatment of the throat, but expressed himself then with great difficulty and with much emotion at the necessity of giving up the work which had become so essential a part of his life. He was succeeded by the Rev. Ernest M. Stires, now rector of St. Thomas' Church, New York.

Dr. Locke was also a writer of vivacity and ability, and the "Five Minute Talks" from his pen, which appeared regularly in The Living Church for several years, and a part of which were afterward gathered and published in book form, will be remembered by many of the readers of this journal. They were exceptionally bright comments on the foibles and fancies of the day, and achieved wide interest. He was also the author of the volume, *The Age of the Great Western Schism,* in the series of "Ten Epochs of Church History."

Shortly before coming to Chicago, Dr. Locke was married, in Christ Church, St. Louis, his bride being Miss Adele Douthitt, the daughter of a Pittsburgh banker, who, following the death of her father, was educated in the Sacred Heart Convent at Godfrey, Ill. Accompanying her husband to his new charge, Mrs. Locke became prominent in Church work in Chicago, and also in social and club work. Of four children, only one, Mrs. John K. MacKenzie, of Chicago, survives.

The remains of the deceased priest were brought to Chicago, and the burial office was appointed for Tuesday.

PROPHETIC.

What message bear the winter winds—
What telepath to sensive minds,
From years of past eternity?
Or future's store of things to be?
From out the past the winds wail—"Woe"!
For nations come and nations go,
But selfishness "goes on forever."

And mingled with "It might have been,"
From out the future's vast unseen
There comes a cry of pain and fear
That moves to warning words the seer—
"The years to come are full of woe—
The power of gold poor serfs shall know,
For greed and crime go on forever."

Minneapolis, Minn. Lyman W. Denton.

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*The Church of the Apostolic Days.* Part I.

By the Rev. ELMER E. LOFSTROM.

PRAYERS AND ALMS OF CORNELIUS THE GENTILE.

FOR THE SECOND SUNDAY IN LENT.

Catechism: Review. Text: I. Chron. xxix. 13.
Scripture: Acts x. 1-8, 34-48.

ONLY by understanding how intense can be the feelings of race prejudice on the part of those of one race against another, can we begin to comprehend what was the sensation produced when Cornelius the Gentile was received by St. Peter into the Christian Church, without first becoming a Jew, and when St. Peter recognized the equality of the new Gentile converts by eating with them. We may indeed say that St. Peter himself would never have taken this important and revolutionary step without the direct revelation which was given him from God. We might say that he was convinced almost against his will; for though immediately afterward he defended his course, we find him later unable to withstand the criticism of those who belonged at Jerusalem, and "he withdrew and separated himself" (Gal. ii. 12). If St. Peter, who had this vision from God to convince him, was afraid to recognize the equality of the Gentile Christians, we may be sure that this step was a notable one.

The barriers were being broken down, one by one. The unorthodox Samaritans had been brought in. The Ethiopian chamberlain, a colored man and a eunuch, who could never have been admitted to the full privileges of a Jew, had also been baptized. The deacon Stephen had declared that the old Mosaic Law was to be entirely displaced by the Gospel; but not even the apostles could realize that the Gospel was to give the same place to the Gentile as to the Jew. They all assumed that any Gentile, wishing to become a Christian, would first, as a matter of course, become a Jewish proselyte. But the time had now come when the middle wall of partition was to be entirely broken down by the admission of Gentiles directly into the Church.

St. Paul was to be the apostle to the Gentiles, and to be their champion and defender, even against St. Peter; but to St. Peter was given the great privilege of "opening the door," both to the Jews, as on the day of Pentecost, and to the Gentiles now, by the admission of the household of Cornelius. This was a special reward promised him by the Lord Jesus in recognition of his great confession in Cæsarea Philippi (St. Matt. xvi. 16-19). It is St. Peter's own interpretation of the symbolic meaning of the keys then given him (Acts xv. 7-12, where "a good while ago" refers to the time of our Lord's earthly life, and therefore to this passage). Keys are used to open doors, and it was that for which St. Peter used these.

To-day's lesson relates the circumstances which led to the opening of the door to the Gentiles. The two visions preparing the two men chiefly concerned, the one an open vision coming to Cornelius when he was awake, the other to St. Peter while in a trance, the messengers, and the special journey of St. Peter, all show that it was of Divine ordering. The coming of the Holy Ghost upon them showed clearly that it was God's will that these Gentiles should be admitted into the Church. And they were admitted in the way all must come—by Baptism. This is the more significant, because they had already received the Holy Ghost. Yet neither that fact nor the well ordered life of Cornelius could make unneccessary the sacrament of the new Birth.

When St. Peter declares that "in every nation he that feareth God and worketh righteousness is accepted with Him," he is not showing either that good works are all that is required, or that the Gospel is not needed in such cases. On the contrary, the whole force of the lesson is to emphasize the real truth, which is the very opposite of that. Cornelius was rewarded for the faithfulness he had shown to the lesser light by being led to the true Light, and he showed the truth and sincerity of his former obedience by his ready and willing obedience to the new and higher revelation. There are few practical truths that need greater emphasis than this one. Men are too often satisfied that if they are honest and moral and do good and "keep the Golden Rule," they are doing all that is necessary for them to do. They think that they are just as good as, and perhaps better than, those who are members of the Church. But they have altogether the wrong point of view. The Church and the Sacraments are not necessary simply because they are given us by Jesus Christ, but *He gave them to us because they were necessary.* He was the Son of God, and He knew. It is not that a man *may* not enter some other way; he *can* not.

Yet although prayers and alms alone cannot make a man a Christian, neither can he be a true and worthy Christian without prayers and alms and good works. These must be the manifest flower and fruit of his faith if that faith is a reality. Lent brings a call to self-examination in this regard. It calls us also to unusual efforts along these lines, that we may in this way deepen our faith and our spiritual life. Unusual opportunities for this soul-culture are given us by our spiritual Mother; added opportunities, both for prayer and for almsgiving. The Lenten missionary offering gives us an opportunity to give directly for the work of continuing the work begun by St. Peter when he admitted the first Gentiles into the Church. Gentiles ourselves, we should be glad to pass on the Good News.

A Roman centurion corresponds to our office of Captain. The three mentioned in the New Testament were each commendably mentioned (St. Matt. viii. 10, xxvii. 54), which illustrates the early promise that the Gentiles should be more favorably disposed toward the truth of the Gospel than the Jews.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE BIRTHDAY OF THE CHURCH.

To the Editor of The Living Church:

WITHOUT presuming to disparage what has been said by others with reference to what might be called the natural birthday of the Church, it may be interesting to some to be reminded of the parallel between the Church's and the individual's spiritual development. To my mind this is the more edifying aspect of the subject because of its complete harmony with our sacramental system. For example, when our Blessed Lord, after his resurrection (St. John xx. 22), appeared to the disciples, and breathing on them, said, "Receive ye the Holy Ghost," this in a very true sense constituted the *Baptism* of the Church, its spiritual birthday. By virtue of that Baptism the Church received its authority (ἐξουσία, St. Matt. xxviii. 18) to act and speak for its risen Head. But the power (δύναμις, Acts i. 8) was not conferred until the great day of Pentecost, the first Whitsunday. Therefore this second outpouring of the Holy Ghost would be the Church's *Confirmation.* So as individuals, when we are born again in Baptism, this our spiritual birthday marks the time from which we have the right, the authority to assert that we have become in a new and special sense "sons of God" (St. John i. 12). Then during early childhood we are fed on "The sincere milk of the Word" (I. St. Peter ii. 2), until in Confirmation we receive a supplementary gift of the Holy Spirit, present not so much as the "Giver of life," as of strength. To right is added might, or at least a fresh opportunity to develop might. And the individual, like the Apostolic Church as a whole, goes forth into the world "to do all such good works as" God has "provided for us to walk in"; sustained, again like the early collective Church, by the Holy Communion of the Body and Blood of Christ, who thus, in one way, fulfils His promise to be with the Church to the end of the world (St. Matt. xxviii. 20). C. A. Hamilton.

New York, N. Y., February 6, 1904.

[The discussion of this subject is now at an end.—Editor L. C.]

ARMENIAN COMMUNIONS AT NIGHT.

To the Editor of The Living Church:

I NOTICE in your issue of January 30th a communication by the Rev. H. H. Oberly, who says: "In some Oriental churches the Eucharist on week days in Lent is sometimes de-

layed until the middle of the afternoon, for the purpose of prolonging the fast." It may interest Fr. Oberly, and some of your readers, to know that in the Armenian Church the Holy Eucharist is sometimes celebrated in the evening, always on Christmas Eve, January 5 (Old Style), and on Easter Eve. The Holy Mass is celebrated on these occasions at the Church of Holy Saviour in Worcester, Mass., the service beginning at 8 P. M. Of course, the officiating priest and those who may communicate must be fasting. I have myself received the Holy Communion several times in the evening, having fasted all day. The rule of fasting Communion in the Armenian Church is so ancient that we believe it extends back to the very time when the blessed Apostles Thaddeus and Bartholomew first preached the Gospel in Armenia.

The Holy Apostolic Church of Armenia, in common with the rest of Catholic Christendom, has never known of any other practice save in extreme cases of illness, and it seems strange to me that so many Episcopalians make so light of it. I sometimes receive the Holy Sacrament in the Episcopal church (as there are very few Armenian churches in this country), making the same preparation for it as I would in my own church.

KHAT MARCARION.

Nashua, N. H., February 8, 1904.

SERMONS FOR LAY READING.

To the Editor of The Living Church:

IN YOUR issue of February 6th, page 473, you refer to three volumes of sermons, suitable for lay reading. As a licensed lay reader, will you permit me to recommend *One Hundred and Twenty Sermons,* by the Rev. A. G. Mortimer, D.D., of Philadelphia? For lay readers, they are the very best I know of; short, simple, logical, and Catholic. The volumes are on sale at the store of E. S. Gorham, 283 Fourth Ave., New York.

FRANK WESTERVELT.

New Haven, Conn., February 7, 1904.

To the Editor of The Living Church:

IN YOUR Answers to Correspondents in your last issue of THE LIVING CHURCH, I am sorry you failed to include in your list of sermons suitable for lay readers, Dean Church's *Village Sermons,* in two volumes. They are excellent, and full of sound, practical teaching. I used them myself as lay reader to great advantage. They ought to be brought prominently before the Church. Yours truly,

San Marcos, Texas, Feb. 9, 1904. M. A. BARBER.

AS TO SINGING THE CREED.

To the Editor of The Living Church:

A CORRESPONDENT of yours contends that no one has authority to allow the creed to be sung because the rubric requires it to be "said."

There are three terms used in the Rubrics, viz., "read," "sung," and "said." According to their old liturgical meaning, "read" was a general term for any kind of recitation; "sung" denoted musical inflections; "said," signified monotone.

If we then construe "said" according to its old liturgical meaning, the creed must not be read, but can only be recited on a monotone.

The only other construction we can give to the word "said" is to regard it as a general term, and so including "reading." This is the modern interpretation and accounts for the change from the English rubric. But if "said" is a general term and does not specify the manner of recitation, it must include "singing" as well.

Whoever, therefore, is in charge of the service, may adopt that manner as he deems best. C. C. FOND DU LAC.

THE LEGALITY OF RESERVATION FOR THE SICK.

To the Editor of The Living Church:

APPRECIATING greatly your kindness in re-opening your columns to me for a second letter, although handicapped by not being able to put my arguments in the form of question and answer, I beg to add a few more words.

Your interpolation of "After reserving a portion," in the second rubric at the close of the Communion office is to me entirely unwarranted, and if such liberty is allowed there, no stop can be put to any other elsewhere. The wording is perfectly plain, to the average layman, "The" is a definite article limiting an action in time; but if the interpretation you put on it is allowed, *"the* communion" will not be completed until every portion is consumed, it may be in *many* services, and not as the rubric anticipates at the *one* service. The emphasis laid on *"immediately"* was all for no purpose, it means nothing, for it is abrogated and the compilers did not know their own minds. Let us use the same logic about them all, all of the rubrics, and where are we! Protestantism would not be in it with us "Catholics" if such license is allowed.

Dr. Oberly gives us in the issue of the 30th ult. a service that he has compiled for his own use. But the Prayer Book makes no provision for such a service, but distinctly repudiates it, as any one can see by reading the fourth line of the rubric immediately preceding the "Prayer of Consecration." "Shall" does not generally mean that any option is left to the party to whom a command in which it appears is given.

What I contend for is this: that until the General Convention of our Church gives us the right to use such a service, or disallows that second rubric after the Communion office, we have no right to place our individual interpretation on it because it suits our convenience. If this is not heresy, what is it? There I go at questioning!

I have always been taught that the Communion Office is the greatest teaching office of the Church. This is the stock argument of all those who so strongly insist on "non-communicating attendance," and they are right. Yet insistance on the common use of the reserved Sacrament is to deny this flatly when we come to communicate the sick, and why they, above others, should be denied the recital of the story of man's redemption is more than I can understand.

My friend from the Congregationalists from Bridgeport is evidently not aware that my grandparents were also from the land of perpetual interrogation, Massachusetts, hence cannot account for my fondness for questioning. In answer to his query: Will he kindly read the exact wording of the XXV. Article? My Prayer Book reads thus: "There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord. Those five commonly called Sacraments, . . . are not to be counted for Sacraments of the Gospel," etc. In the Catechism, page 270, the Church, through her authorized formularly, defines her conception of the number of Sacraments most emphatically, and he is supposed to have been fairly aware of this before he was "brought to be confirmed by the Bishop" (see definition of Catechism, page 266). Furthermore I will say that my Prayer Book and everyone I have ever seen, gives a form for Confirmation and Matrimony, hence I conclude that the Church has authorized such ceremonies or Offices; but until the like authority prescribes a set form for Reservation, or says such is allowed in no uncertain terms, until then I do not see how I have the right to arrange one for myself, or to use one arranged by another equally irresponsible person. So long as the wording of this rubric is as unambiguous as it is, I cannot see how *honestly,* without an immense amount of mental reservation, which would be tantamount to my disregarding of this rubric in its entirety, I could reserve any portion of "the consecrated Bread and Wine," and then have the boldness to stand before my people, whom it is my duty to teach obedience to the ordinances of man, to tell them to live up to their obligations, their promises, while I myself was making light of my own, and tearing into tatters at the dictates of my own inclination the "Liturgy of this Church," which the General Convention has pronounced and declared shall be regarded as such "by all the members of the same."

One word more and I am done. Far was it from my intention contemptuously to throw aside" the 10 per cent. who *could* not (not *would* not, for there is a vast different between the two classes) come to the Communion. The point I insisted and still insist on, and which was passed over, is, Which, in the eyes of God, is the more acceptable: "tactual reception," or spiritual preparation or preparedness?

Another point is the *cheapening* effect of having the priest go from house to house hunting up the absentees, carrying with him the reserved Sacrament to communicate them wherever found. This I insist would be the case.

I put 10 per cent. and specified a small congregation, because unless it was in time of a plague or serious epidemic I do not think that it would be so large in one of a hundred or more communicants. The time that the Church *especially* emphasizes Communion of the laity is at Easter, Whitsunday, and Christmas, and a cursory glance at the calendar will show that she

has wisely provided extra days after those high feasts for that very purpose, so that those who could not by reason of work or possibly slight sickness be present on the great day of the feast itself, can come on one of the lesser, else what the meaning of the great cluster of saints' days around Christmas, and Easter and Whitsun-Mondays and Tuesdays?

Regretting that I have found it impossible to cut this letter short, again thanking you for the privilege accorded me,

Mount Olivet Church, William Samuel Slack.
New Orleans, Feb. 10, 1904.

To the Editor of The Living Church:

AS YOU have kindly extended the time limit, allow me a word on the legality of reserving the Sacrament.

One ground for it is the change made from the English rubric respecting it, and the introduction of a reference to other communicants beside those present in the prayer of consecration.

In our American Book, we pray not only for ourselves who are present, but "that we, and *all others* who shall be partakers of *this* Holy Communion, may worthily receive," etc.

The rubric does not say that "we and all present," but "we and all others." It does not say, "who shall be partakers of *the* Holy Communion," but of *this* Holy Communion. A legal construction of the words used shows, therefore, that of this particular communion others than those present may be partakers, for whose worthy reception we pray.

By a change made by the American Church in the English rubric concerning the consumption of the consecrated elements at the end of the service, a permissible reservation is provided for, that "the others," presumably unable by sickness to be present and for whose devout communion we have prayed, may receive.

The English rubric requires the priest to consume, immediately after the Blessing, "any that remain of that which was consecrated." In the American Book the direction is altered, and the minister is to consume "any of the consecrated Bread and Wine (that) remain *after the Communion.*" There are thus two distinct and different directions as to what is to be consumed. In the English Book it is any consecrated that remains at the close of the service. In the American it is only any consecrated that remains *"after the Communion."*

Now to what does this latter phrase refer? Does it refer to the whole Communion service, or to the reception of the communion by the people? The Prayer Book must be its own interpreter, and it makes this distinction. When it speaks of the service as a whole, it calls it "The Holy Communion." It gives it, as a whole, its full title. When it refers to the reception alone, it calls it the "communion." Moreover it lets us know that "the communion" may be finished, before the Holy Communion service is over. For in the Ordering of Priests we have the rubric: "The communion being done," after the last collect and before the Benediction, another collect shall be said. This shows that the *"Communion" may be done,* before the Holy Communion service is over.

Now the American Book only requiring the consumption of that which remains "after the Communion," impliedly admits that if any remains at the end of the service, having been after the consecration prayer set aside for those absent "others," for whom we have prayed, it need not be consumed.

We believe, therefore, that the clergy are clearly within their rights, certainly when acting in observance of the Bishops' declaration in their Minneapolis pastoral, in reserving for the sick, the Blessed Sacrament. C. C. Fond du Lac.

AS TO MR. FILLINGHAM.

To the Editor of The Living Church:

IT IS only a matter of judgment, in which, of course, men will differ; but my own course would not be the same as that which you counsel priests to pursue, should Mr. Fillingham appear to interrupt Divine service. If I knew beforehand that he was in town, I would request the presence of a policeman without uniform. If he made a disturbance, I would have the senior officer of the church present, instructed to request him either to be quiet, or to retire. If he would do neither, then the police officer should be requested to remove and detain him, for the disturbance of public worship.

I would not care to appear against him in the police court. It would not be necessary, as the officer's testimony would be sufficient in the case.

If he came unannounced to the city, and appeared unexpectedly, to disturb public worship, and did disturb it, after requesting his withdrawal, I would have a policeman telephoned for, and would suspend the service until he arrived and quietly removed the profane violator of law. When I would resume where I left off.

You will pardon me, but I do not understand why an ecclesiastical brawler should be allowed to harry and distress Christian congregations, without subjecting him to the authority of the civil law, which he violates in disturbing public worship. If he is a martyr for lawlessness, and takes comfort or pride in that, why, by all means let him have his comfort and feel his pride. I certainly would not be willing to go on, and could not go on with the solemn worship of God, if I were willing, with any man brawling and giving utterance to his profanity. Neither would I be willing to subject my congregation to such an outrage. Neither they nor I could worship properly, under the strain of such conditions. Any wretched brawler could pass through from New York to San Francisco, if let alone, disturbing and profaning public worship; and would then think he was doing God service, and would pride himself thereupon. Bishop Potter's counsel is best. Have, or send for, a policeman, and let the civil law he violates deal with him. Remove the brawler or have him removed to spend the rest of the Lord's Day in some house of detention. That will silence him for a week at least. He will not find, I imagine, any American to be his surety, nor is he likely, after a second offence at all events, to find any American police magistrate who will allow him to go free on his own surety, in order to harry some other congregation with his insanity, or bad manners. If they are willing to suffer that sort of thing in England, well! It ought not to be suffered here. My counsel therefore is: Send for a policeman, or have one in church in plain clothes.

Omaha, Feb. 12, 1904. John Williams.

THE RELIEF TO ARMENIAN CHRISTIANS.

To the Editor of The Living Church:

IN a letter about the Armenian Church, printed in The Living Church issue of January 2nd, the persecution and oppression of the Armenian Church by the Russians was mentioned. There is another danger to the Church in Armenia and also to the English churches in other parts of the East, which has been brought to my notice, and to which I want to call your attention.

The little "massacre orphans" in Armenia, and also the "famine orphans" in India, who have been rescued and put into Christian orphanages, were at first cared for by English people; but, when the Boer war reduced the funds of many English families, the support of many of these poor children was consequently discontinued. An appeal was then made to American Christians to make up for the loss to the little ones in the East. The appeal was answered; but chiefly, I might say entirely, by the sectarian religious bodies of our country; and, as a result, these children in the East are coming quickly under sectarian influence. It is a pity to see the rising generations of Armenians, born under the protection of a branch of the Catholic Church, drifting away innocently into sectarianism. Under the influence of sectarian teachers and sectarian foster-parents, how could it be otherwise?

Yes, and those Catholic Christians who do contribute to their support, give their money for the saving of the homeless little ones, irrespective of the trend of their religious instruction; thus aiding in their sectarian training they receive by helping to support their charges. I do not mean to say that they should not aid them; for these poor, homeless children need shelter and food and instruction, even if that instruction is not perfect. It is a charity worthy of our aid; but I want to call your attention to the fact that while these children of the East are growing up to be strong and good Christian men and women, they are without the fulness of grace which the Catholic Church alone can give them.

Cannot some effort be made to bring at least a few of these missions under our control, so that through us they may enjoy the advantages of our Church's teaching, rites, and sacraments, and help to keep the Catholic Church in the East?

New York. H. M. Eddy.

THE MOTIVE OF THE MINISTRY.

To the Editor of The Living Church:

MR. BARKER'S letter in to-day's issue moves me to write you. The notion that "the ideal congregation, the ideal rectory, and stipend," as Mr. Barker says, with perhaps the

emphasis on the last word of the quotation, constitute the chief attraction of a life in the priesthood, is, in my opinion, all wrong. It is the prevalence of this notion amongst our Church people, our priests and our Bishops, which is keeping young men from going into the ministry. The things which Mr. Barker thinks would attract young men are actually the very things that are repelling them, and causing them to seek avenues "of pleasantness and peace" and profit rather than service in the Church. What attraction is a rectory with a liberal stipend even, as stipends go, from a commercial standpoint? A young man can make many times an ordinary stipend in business. If that is the best inducement for serving the Church, then it is no wonder that candidates are scarce.

To be sure, the workman is worthy of his hire; but is the Church now on a commercial basis? Mr. Barker says: "If the Church would guarantee young men, with or without families, a comfortable support," etc. Just think of it! Not even the secular world does that. The lazy and corrupt padres of Mexico and the monks of the Philippines are examples of what "a guarantee of comfortable support" will do. No, I believe, that "the scarcity is not "caused, very largely, by a lack of promise or hope of sufficient support," but is caused in a large measure by the very fact that the argument of good pay and social position is made the chief argument to induce young men to enter the ministry. And the argument of sacrifice is not. To my mind, sacrifice for the love of God and fellow man without thought of an ideal rectory or even support, should be the argument used to draw young men to the ministry. Unselfish work for principle should be the chief motive. The inducement of "comfortable support" is exactly the inducement held out by the business world. The Church cannot compete for men on this basis.

As I write this, the words of a noble and self-sacrificing priest of the Church, written in another connection but applicable here, lie before me. They seem to me to breathe the same spirit as Mr. Barker's letter, and a wholly mistaken one. He says:

"The motive power in modern life is personal aggrandizement. Few are dominated by altruistic motives. Even on this lower plane of motive, many, very many, young men lack incentive to sincere effort (vide *The Message to Garcia*). Now if these young men will not be spurred by a selfish motive to do that they may get, what right have we to expect that they will be animated by the motive—To do in order that all may get?"

It is doubtless true that "many young men will not be spurred by a selfish motive." This is to their credit, it seems to me. And I believe, too, that many of these young men would be spurred by a higher motive, an unselfish one. Perhaps we would have no right to expect this, so long as everything is figured down to a present-day commercial basis, even the work in the vineyard of our Lord being placed upon this plane. But the Church will never get sufficient workers so long as the call is made dependent upon the stipend.

Let our Bishops, our priests, and the professors in our Church schools, urge the young men to a life of sacrifice, of privation, and of hardship; let the young men be told not that "$800 a year and a rectory" awaits them, but that they should expect nothing, that they must work their own way, that they must not compromise themselves by accepting favors and gifts from the rich, that they count it all gain when they are made to suffer for righteousness' sake; then will our "seminaries be full to overflowing." Witness the Mormon missionary, who works without a cent from his Church, the Dowieite, who surrenders all—examples of sacrifice for principle worthy of emulation.

When Episcopalians are ready to sacrifice and to endure likewise, and will teach young men so, then will there be no lack of workers.

Isaac Peterson.

Whitewater, Wis., Feb. 13, 1904.

Character consists in a man steadily pursuing the things of which he feels himself capable.—*Goethe.*

John Ruskin, in counting up the blessings of his childhood, reckoned these three first for good: Peace; he had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter.

Next to this he estimated Obedience; he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, Faith; nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.

NEW DEVOTIONAL BOOKS FOR LENT.

(1) *Lenten Soliloquies,* for Private and Public Use. By William Edward McLaren, D.D., LL.D., Bishop of Chicago. Milwaukee: The Young Churchman Co. Price, $1.00 net.

(2) *The Litany and the Life.* A Series of Studies in the Litany designed more especially for use during the Season of Lent. By the Rev. John Newton McCormick, B.A., D.D., Rector of St. Mark's Church, Grand Rapids, Mich. Milwaukee: The Young Churchman Co. Price, $1.00 net.

(3) *The Passion of the King.* Short Daily Meditations for Lent. By Shirley C. Hughson, O.H.C. Milwaukee: The Young Churchman Co. Limp cloth, 15 cts. net; cloth boards, 25 cts. net.

(4) *The Lenten Collects.* By the author of *Praeparatio.* With preface by the Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley. New York: Longmans, Green & Co. Price, 60 cents.

(5) *Praeparatio;* or, Notes of Preparation for Holy Communion founded on the Collect, Epistle, and Gospel, for every Sunday in the Year. With Preface by the Rev. George Congreve, S.S.J.E. New York: Longmans, Green & Co. Price, $2.00.

(6) *Praeparatio;* Or, Notes of Preparation for Holy Communion, founded on the Collect, Epistle, and Gospel for every Holy Day and Saint's Day in the Year. With Preface by the Rev. George Congreve, S.S.J.E. New York: Longmans, Green & Co. Price, $2.00.

(7) *The Psalms in Human Life.* By Rowland E. Prothero, M.V.O. New York: E. P. Dutton & Co. Price, $3.50.

(8) *The Witness of Love.* Some Mysteries of the Divine Love revealed in the Passion of our Holy Redeemer. By the Rev. Jesse Brett, L.Th. New York: Longmans, Green & Co. Price, 75 cents.

(9) *The Life of Francis of Assissi.* By Anna M. Stoddart. New York: E. P. Dutton & Co. Price, $1.00.

(10) *Ember Thoughts.* Addresses given at Ely. By B. W. Randolph, D.D., Principal of Ely Theological College. New York: Longmans, Green & Co. Price, 75 cents net.

The beginning of Lent finds us with rather more than usual of strictly devotional volumes appropriate to that season. The development of the spiritual life may be much enhanced by careful reading. For those who are not sufficiently far advanced in the spiritual life for meditation or for the appreciation of strictly devotional books, very likely one of the more directly instructive volumes on the Church and her distinctive ways would be more helpful. The Bishop of Iowa, quoted last week in our diocesan columns, was right in urging the greater attention to Churchly reading on the part of those intending to be confirmed, and the writers whom he especially named in that connection—Westcott, Little, Blunt, and De Witt in his Confirmation manual—can hardly be improved upon. This is the class of reading best adapted to the masses in the Church.

But those who have made some progress in the spiritual life ought to familiarize themselves with the habit of reading some purely devotional writing each day during the Lenten season. In the daily services, too, the parish priest finds it almost necessary to borrow from the devotional literature of the day, for his brief instruction to his people. The first three volumes named above are arranged in separate chapters for every day in Lent. That by Father Hughson is in readings too short, probably, for Church use, but the other two are each of them adapted to that purpose.

(1) Bishop McLaren has already made his impress upon the Church through his devotional writings, and it is probable that no other devotional writer in the American Church is so largely read beyond our borders as are his volumes on *The Interior Life* and *The Holy Priest.* His newest volume is the first of those from his pen to be arranged in the form of daily readings for Lent, and the length is such as to be appropriate for five to seven minutes' reading at the daily service. The expression "Soliloquies," which he applies to the volume, may be interpreted as giving the suggestion for the soliloquy of the individual reader or hearer quite as truly as being the soliloquy of the author. His thoughts are purely devotional, his subjects being chosen generally from the interior and therefore hidden aspirations and difficulties of life than from exterior sources.

(2) Dr. McCormick's volume is an exposition of the Litany, and is instructive to a larger extent than it is devotional. It is, however, a class of instruction in devotional literature that is especially adapted to the Lenten season. It is somewhat remarkable that in our studies of liturgical composition we have so largely neglected the Litany. Almost no volume extant is based upon that jewel of Anglican liturgiology, while the subject is but briefly treated in the volumes relating to the Book of Common Prayer as a whole. In this volume the Litany is treated by classes, the invocations, deprecations, obsecrations, intercessions, and supplications, and in such wise as to show the unity underlying the composition and the wealth of meaning embodied in each section. The work is divided into 38 chapters, thus leaving Good Friday and Easter Even for treatment by the priest in a manner more directly appropriate to those days. The volume is fittingly dedicated to the Bishop of Worcester, who, as Canon Gore, frequently showed his "interest in the American Church and especially in the Brotherhood of St. Andrew," and who dedicated one of his most useful volumes to the latter.

(3) Father Hughson's meditations are very brief, each one being expressed in almost identically the same number of lines and

printed on a single page. Father Hughson's work in conducting missions in different parts of the Church is so well known that his audience is no doubt already gathered in advance. Taking the story of the Passion as found in the four Gospels, he selects three distinctive thoughts for each of the Lenten days, and expresses those thoughts briefly and concisely, adapting them either to the thoughtful reading of a few moments in the day, or to use as the subject of meditation to those able to pursue that form of devotion, and able also to give greater time to it.

(4) The next three headings are those of devotional volumes that are published anonymously, but bear the imprimatur of Father Congreve of the Order of St. John the Evangelist, as author of the preface, which is sufficient introduction to entitle the volumes to the careful study of Churchmen. The first of these, numbered (4) in the foregoing list of titles, is arranged in seven chapters, being for Ash Wednesday and for each of the Sundays in Lent, and is a study of the Collect for each of these days. It is explained in the preface that the several studies comprise the substance of sermons that had been delivered in English churches, and, with the exception of the first, had already appeared in the London *Church Review*. That there should be a large identity of thought between the chapters in this volume, and in those numbered (5) and (6) by the same author, is of course inevitable, and this smaller volume may perhaps be most useful as a Lenten study preliminary to the larger works embracing the entire year, which are published under the title *Praeparatio*.

(5) (6) Of these two volumes, the first has already been reviewed in these columns, and is noted again under this head rather because the consideration would be incomplete without it than for further mention. The second volume is the completion of the first. Together the volumes comprise a spiritual and devotional library worth having, and their use will be a valuable assistance to the Churchman who desires to regard his approach to the altar as a matter of serious moment. The notes are sufficiently full for separate use of the three divisions (Collect, Epistle, and Gospel), under which arrangement, as the author suggests, a helpful preparation is provided for three years instead of one. The method followed is that of meditation.

(7) We have here a devotional study of the Psalter as it has come to us in the history of the Christian Church. Well does the author say:

"When the pages of some ancient brown-bound volume are turned, there flutters from between the leaves the withered petal of a rose. The flower is faded, dry, scentless; but it has imprinted something of its shape and color on the pages between which it has been pressed. As it floats to the ground, the most unimaginative of us is conscious of the desire to read its secret. What moment of joy or sorrow, of despair or hope, did it commemorate in the distant days when its pages were yet unstained, the petal full of fragrance and color, the hand that placed it there still throbbing with life?

"Something similar is the effect of studying the Psalms through human history. There is scarcely a leaf in the Psalter which is not stained by some withered flower of the past. To gather some of these petals and read their meaning, as they fall thick from the pages has been the purpose of this book."

The author, in his large and handsome volume, gives an historical survey of the use of the Psalms by historical persons for these twenty centuries. His research is evidently very extensive. He covers the whole field of history, civil and ecclesiastical, and has produced a most entertaining and instructive book.

The almost unvarying use of the 31st Psalm by Martyrs and saints at their hour of death is most remarkable. We find that Catholics and Protestants alike have found expression, in the words of the Psalter, for all their joys and griefs, their aspirations and their hopes.

(8) Mr. Brett's volume comprises six meditations on the manifestation of God's love in Wisdom, Patience, Justice, Might, Depth, and Glory. They are mystical and of exalted spirituality, as are the author's other books; but they would be useful for those who are well advanced in the spiritual life, such as religious and clergymen.

(9) In Miss Stoddart's work we have a popular life of St. Francis founded upon the various writings of Sabatier. It is not intended for scholars or for those who have made elaborate study of the saint; but it strives for accuracy, and was written on the spot. It is probably as correct as any of the various "Lives" that are extant. The illustrations, of which there are sixteen, are mostly from frescoes at Assisi.

(10) Dr. Randolph has long been among the foremost in leaders of the devotions of the clergy, and is frequently called upon in England for clerical retreats. Indeed his position at the head of Ely Theological College gives him an influence over those studying for holy orders, and therefore over the younger generation of the English clergy, second to none of their spiritual guides. The present volume contains five meditations, which were used in Ordination retreats, and two Ordination sermons preached at Ely. They are devotional, and must be very useful to ordinands who cannot attend a retreat before their ordination. The meditations are in the spirit of sober Anglican devotion, deep and real, but not in the least emotional.

Literary

Religious.

Studies on the Gospels. By Vincent Rose, O.P., Professor in the University of Friburg. Authorized English Version, by Robert Fraser, D.D., Domestic Prelate of H. H. Pius X. London: Longmans, Green & Co., 1903.

There are signs of a revival of biblical research among Roman theologians; and we have here an excellent defence of the Gospels against the most recent attacks, by one who does not fear to make free use of modern critical methods.

The opening Study is on "the Fourfold Gospel." It deals with Harnock's contention that in primitive days each Church read its own indigenous gospel, and that the custom of reading the four gospels began in one locality (Asia), and spread to the others. The original titles, which showed their geographical origin, gave way to the names of Apostles, according to Harnack; who urges further that the acceptance of the four was a compromise, in view of the rival claims of the synoptics and the fourth gospel. This compromise was hastened by the attacks of the Alogi, which diminished the credit of the fourth gospel, and led its Asiatic supporters to save it by admitting the synoptics into their canon.

Professor Rose exhibits the anachronism involved in this allusion to the Alogi, and shows clearly the early distribution of the four gospels in all parts of the Church. He says: "The fourfold gospel was constituted for all practical purposes on the day when the principle was adopted in the Churches that the apostles, the exclusive witnesses of Jesus, must be His exclusive biographers." This principle necessarily eliminated the Gospel of the Hebrews, the Gospel of the Egyptians, and the Gospel of Peter (not written by the Apostle). St. Mark's Gospel was regarded as that of St. Peter, and St. Luke's as that of St. Paul.

The second Study deals with "The Supernatural Conception," and meets the German rationalists purely on critical grounds. It forms a valuable supplement to recent English vindications of the Faith in that particular, and supplies a line of argument to which they give comparatively little attention.

"The Kingdom of God" assumes and argues that that phrase signifies Divine Sovereignty first realized on earth in and by Jesus Christ. This sovereignty is expressed in relation to two epochs—one initial and present, the other eschatological and in the future, both looking out beyond the Jewish horizon.

In a Study on "The Heavenly Father" he shows how our Lord transcended Jewish conceptions and revealed a unique Fatherhood in God towards Himself.

The phrase, "The Son of Man," is interpreted as closely related to our Lord's mission to establish the Kingdom of God, and, therefore, as being a messianic title. We note a little slip on page 151. He speaks of Peter as constituted to be a "Corner-stone" of the new Church. Of course, there is but one stone in any building to which such a name is given, and elsewhere the Church is said to be founded upon the Apostles and Prophets with Christ Himself as its chief corner-stone.

The title, "Son of God," is next considered, and shown to be used in a sense far above that applied to any other than Christ. It is expressive of a unique filial relation between Himself and God—one which involves His co-equality with the Father. Harnack's contention, that Christ claims to be the Son of God merely because He knows God as His Father, is demolished.

The Study on "The Redemption" traverses various critical attempts to get rid of the objective value of Christ's Passion, dealing in particular with rationalistic treatments of Isaiah lii., liii. Attempts to reduce the significance of the institution of the Eucharist are also refuted on critical and comparative lines.

The closing Study—"The Empty Tomb"—is a very powerful piece of argument. It deals particularly with an attempt to set the first two Gospels against the others, on the plea that St. Matthew and St. Mark (in its original form) exclude the Judæan appearances of Christ, while St. Luke and St. John assert them. Without attempting a detailed harmony, he shows that the principle of selection employed by each writer is clear and that they account for seeming discrepancies.

Altogether the book is very well written, and employs methods of defence not elsewhere used in so masterly a manner—at least not in available works.

Francis J. Hall.

Thomas Whittaker has among his new books for the current year a new edition of *Sonnets and a Dream*, by the Rev. Dr. Huntington of Grace Church, New York; *The Cross and Passion*, by the Rev. Dr. Hodges, Dean of Cambridge; *The Interior of the Kingdom*, by the Rev. D. V. Gwilym, and a new edition of *Early Bibles of America*, by the Rev. John Wright, D.D.

PRACTICAL HINTS ON CHURCH EMBROIDERY.

By Emma Haywood.

CHURCH embroidery is a fascinating study, from more than one standpoint. First, its great antiquity and sanction by divine authority; for was not Moses instructed by the Almighty Himself concerning it? And surely the God that changeth not will regard to-day with equal favor our humble efforts to adorn the sanctuary and to clothe His ministers in fitting vestments to serve before His Holy Altar.

Then again, the use of Church embroideries, with their change of color according to the seasons of the Church, is in itself a most instructive object lesson, calling attention as these do, not only to the seasons as they succeed each other year by year, but to special days for prayer and to the feasts of our Lord and His saints and martyrs. Good Churchmen might be expected to remember these in any case; but with the young and heedless, albeit regular in their Church duties, how often has the change in color on the altar and the vested priest brought recollection to the thoughtless one!

Then again, what a wide field of interest opens up before us on the question of suitable designs; what scope is given for the use of symbolism, as instructive as the changing of the liturgical colors! Here let me urge that without some careful study of symbols and emblems, it were rash for the cleverest of needlework designers to venture on the making or carrying out of ecclesiastical designs for embroidered vestments. A beautiful design, perfect from the draughtsman's standpoint, may be utterly devoid of meaning or, worse still, may have blundered on some suggestion far from appropriate to the particular season for which it is intended. One should, in designing, avoid as much as possible trailing sprays that seem only fitted to fill a given space and afford opportunity for skilful shading. There is no dignity about such work, beautiful as it may be for secular purposes. Given a design for any one of the Church's seasons, before putting pencil to paper, consider all that belongs to that particular season. For instance, take purple or violet, set apart for times of penitence; the color itself is an emblem of mourning, suffering, and sorrow; therefore, emblems of the Passion, at once the result of and means of redemption from our sins, suggest themselves as appropriate for the motive of our design. One or more of these emblems can be woven into forms that again convey some meaning. For instance, the *vesica piscis,* familiar to sacred art, a fish, from which it is derived, being frequently used as a symbol of Christ, can be introduced and made to form the stem of a passion flower or grape vine, thus making a graceful framework for the emblem or symbol chosen; a heart-shape, to represent the Sacred Heart, would also make the basis for a vine. Again, a circle represents the Deity, without beginning and without end; also, eternity. All these forms can be turned into running stems on which the flowers and foliage are built up and, as a matter of course, conventionalized.

The above mentioned forms are appropriate to any of the four colors as a foundation for scroll work or any selected appropriate vine or flower. Trefoils come well on green, as they represent the Trinity. Be it noted here that forms used to represent the Trinity, whether flowers, a group of three leaves, or three buds, should always be exactly equal in size and shape. Otherwise their meaning is lost. Green is the emblem of hope, peace, and bountifulness. While a pomegranate comes well on any color except purple, it is peculiarly appropriate on red. Red is the emblem of blood and fire, and so fitted for feasts of martyrs and for Whitsun-tide. The seeds that burst so prolifically from the pomegranate represent the seed sown by the blood of the martyrs and scattered far and wide through persecution.

White represents purity and innocence, so do the lily and the rose. The lily is peculiarly an attribute of the Blessed Virgin, therefore of the Incarnation, and so is well suited for festivals pertaining to our Lord. Thus these few ideas to show how into almost every line of a design some meaning may be woven, while again and again the mystic numbers may be used for additional ornamentation.

Before leaving this part of my subject, however, on which I could enlarge considerably did space permit, I must enter a protest against such ideas as, for instance, representing the five wounds by means of the pierced heart and hands and feet, cut off. Such a design, to a sensitive mind, is revolting with its suggestion of mutilation, and could in no case be made artistic.

Next it may be interesting to consider the coloring to be employed; and be it observed that to one unaccustomed to the selection of schemes of color to be used on other than a white ground, the task is not an easy one. It requires, in order to be successful, a trained eye and much experience, with a knowledge of colors in their relation to each other. Again, though it may seem like a paradox to say so, a scheme of color may be delicate yet strong. Some persons' idea of delicate coloring is to eliminate local color altogether. The result is, inevitably, weakness. Then again, for Church work, a scheme of color should be selected with a view to the fact that the vestment or hanging will be seen at a distance, probably in a subdued light; so that while it may be effective in the hand, it will be lost and swallowed up in space when in position. Doubtless in any case a great deal of the beautiful detail must be lost to the congregation, but while avoiding anything like hardness of outline or crudity of coloring, the design should be brought out effectively so that as far as possible all may realize its beauty.

As a rule the work is greatly improved by outlining every part with gold thread of the untarnishable kind. I have found the Japanese, filled with orange silk, the most satisfactory. It comes in about seven sizes, is beautifully bright and very even. None but the best silk-filled gold thread should be used for Church work; that filled with cotton of the cheaper kind cannot compare with the best either for brilliancy or durability. Floss silk is always the best silk to work with. One can take one or more strands according to the nature of the design.

With regard to the stitches employed, they are the same now as those used in ages past. The most in demand is the long and short stitch, to which various names are applied by different writers. When this stitch is mastered so that one can follow any curve, keeping the work bright and smooth, then one may aspire to figure embroidery. This is of course the highest branch of the art. Then besides the above, one can utilize laid work, couching, satin stitch, in fact almost any available embroidery stitch may be brought into requisition. In very elaborate designs a great deal of laid gold work can be introduced with advantage. All embroidery and gold work should be done in a frame with a linen backing to the silk goods, or if the embroidery is to be applied, it is worked first on plain linen, not too heavy. When finished the work is pasted at the back, silver paper is spread over the paste and pressed close with the fingers. When thoroughly dry, the work can then be cut out quite closely without fear of fraying at the edges. It is then applied to the silk, also first stretched in a frame. After being sewn down in position, an outline of gold thread is added to hide the raw edge. When the work is executed directly on the silk foundation, paste must likewise be applied before taking from the frame to prevent the work drawing up when released from the tension of the frame, but in this case the paper should be omitted, as its only object is to prevent the linen from fraying at the edge after being cut out.

It may be necessary sometimes to press the work. If not quite smooth, this will be found a help; but in no case dampen it first, as the glazed and flattened appearance thus given is not desirable.

When the embroidery is finished, the important question of cutting out the vestments and making them up, is next to be considered. No pains should be spared to make this part of the work immaculate. Dressmakers' work will not do; there must be no slurring over parts that do not seem to be of much consequence. For instance, in making up a stole, it should have a double interlining, one for the front and one for the silk lining. Basting these together and afterwards slip-stitching is not sufficient to keep the stole in good condition. Both front and back parts must first be cat-stitched to the inter-linings before the two pieces are faced. In like manner the chasuble or cope should be interlined and the turning cat-stitched to the interlining before the silk lining is put in. Great care must be taken with the neck of a chasuble. How many beautiful vestments are spoiled by inattention to this most important detail! The neck needs careful shaping to keep it up close to the amice at the back, and yet give room to slip over the head easily. It seems to be regarded in many instances as merely a hole cut out to slip the head through. This leads to disastrous results and great discomfort for the priest, who is always ready to appreciate a well cut neck; but frequently fails in his efforts to meet with it.

Great care should be taken in folding and putting away vestments of any kind. The embroidery should never be bent, everything should be laid out as flat as possible, in separate drawers for each set of vestments.

Before closing, let us glance at another branch of Church

needlework, also beautified with embroidery, though of a different kind. I refer to the altar linen. Many people are under the impression that white embroidery is easy in comparison to silk embroidery, but this is not so, since it requires greater accuracy. French and Italian workers excel in this branch, and as they usually do nothing else, they attain to great perfection through practice, which is the great secret of success, especially in white embroidery. It needs slightly padding to look well. This raises it and gives light and shade. The Fair Linen should have five crosses worked on it, one in the centre and four smaller ones just above the hem in the corners on the top of the altar. The ends may be embroidered above the hems if desired. Hemstitching is well for a Fair Linen, but the Corporal should be plainly hemmed with a cross just above the hem on the front edge. The Pall for the Chalice has a cross or device embroidered in the centre, the Purificators have a small cross in the centre. These are much liked made of the very finest birds-eye linen, because it is absorbent. The Lavabo towels have a small cross worked in one corner.

It is hoped these few hints on Church embroideries from one who has studied the subject practically, may prove useful and interesting to Church workers, especially those banded together in Church guilds or altar societies; with many of whom I have been pleasantly associated in my work.

ACCORDING TO THE FIRST PRAYER BOOK OF EDWARD VI.

By Warren Randolph Yeakel.

THE Collectes" which "shalbe saied or song . . . . in Englishe" during Lent "at the Celebracion of the Lordes Supper and Holye Communion," are interesting because of their early English rendering. The spelling is quaint, and the use of the letter "i" instead of "j" and of "u" instead of "v," is to be especially noted.

In the accompanying quotations from the First Prayer Book of Edward VI. each Collect will be given exactly as it was printed (and the spelling sometimes varied even in the same Collect).

There was no Collect for Easter Even until 1661.

The fyrst day of Lent, commonly called Ash-Wednesday.

Almightye and euerlastyng God, whiche hatest nothyng that thou haste made, and doest forgeue the sinnes of all them that be penitente; Creat and make in us newe and contrite heartes, that wee worthely lamentyng our synnes, and knowlegyng our wretchednes, maye obtaine of thee, the God of al mercye, perfect remission and forgeuenes; thorough Jesus Christ.

This Collect is one of a number inserted by Archbishop Cranmer and others, in 1549. The Introit was Psalm vi. The Epistle, Joel ii. The Gospel, St. Matt. vi. The verses are not designated in this Prayer Book.

The first Sonday in Lent.

O Lord, whiche for oure sake dyddeste faste fortye dayes and fourtie nightes; Geue us grace to use such abstinence, that, oure fleshe beyng subdued to the spirite, wee maye euer obeye thy Godlye mocions in righteousnesse, and true holinesse, to thy honoure and glorye, whiche lyueste and reigneste, &c.

This Collect is among those inserted by Archbishop Cranmer. The Introit was Psalm xxxii. The Epistle, II. Cor. vi. The Gospel, St. Matt. iv.

The seconde Sonday.

Almightye God, whiche doest see that we haue no power of ourselues to helpe ourselues; kepe thou us both outwardly in oure bodies, and inwardly in oure soules; that we maye be defended from all aduersities whiche maye happen to the body, and from all euel thoughtes which maye assault and hurte the soule; through Jesus Christ, &c.

This Collect is among those added by Gregory the Great to the Leonine and Gelasian Sacramentary. The Introit was Psalm cxxx. The Epistle, I. Thess. iv. The Gospel, St. Matt. xv.

The iii. Sonday.

We beseche thee, almighty God, looke upon the hartye desires of thy humble seruauntes, and stretche foorth the right hande of thy maiestie, to bee oure defence against all oure enemies; throught Jesus Christe oure Lorde.

This Collect is also Gregorian. The Introit was Psalm xliii. The Epistle, Ephes. v. The Gospel, St. Luke xi.

The iiii. Sonday.

Graunte, we beseche thee, almyghtye God, that we, whiche for oure euill dedes are worthely punyshed, by the comforte of thy grace may mercyfully be releued; through our Lorde Jesus Christe.

This is also a Gregorian Collect. The Introit was Psalm xlvi. The Epistle, Gal. iv. The Gospel, St. John vi.

The v. Sonday.

We beseche thee, almightie God, mercifullye to looke upon thy people; that by thy Greate goodnesse they may be gouerned and preserued euermore, both in body and soule; through Jesus Christe our Lorde.

Another Gregorian Collect. The Introit was Psalm liv. The Epistle, Heb. ix. The Gospel, St. John viii.

The Sonday next before Easter.

Almightie and euerlastynge God, whiche of thy tender love towarde man, haste sente our sauior Jesus Christ, to take upon him oure fleshe, and to suffre death upon the crosse, that all mankynde shoulde folowe the example of his greate humilitie; mercifully graunte that we both folowe the example of his pacience, and be made partakers of his resurreccion; thoroughe the same Jesus Christ our Lorde.

This Collect is from the Gelasian Sacramentary. The Introit was Psalm lxi. The Epistle, Philip ii. The Gospel, St. Matt. xxvi., xxvii.

Monday before Easter. The Epistle, Isaiah lxiii. The Gospel, St. Mark xv.

Tewesday before Easter. The Epistle, Esai. l. The Gospel, St. Mark xv.

Wednesday before Easter. The Epistle, Heb. ix. The Gospel, St. Luke xxii.

Thursday before Easter. The Epistle, I. Cor. xi. The Gospel, St. Luke xxiii.

On good Fryday.

Almightie God, we beseche thee graciously to behold this thy famely, for the which our Lord Jesus Christ was contented to bee betrayed, and geuen up into the handes of wicked men, and to suffre death upon the crosse: who liueth and reigneth, &c.

This Collect is Gregorian. It is to be said "At Mattins." At the Communion the Introit was Psalm xxii. Then the Rubric reads: "After the ii Collectes at the Communion shalbe sayd these ii Collectes folowyng."

Almyghtye and euerlastyng God, by whose spirite the whole body of the Churche is gouerned and sanctified; receiue our supplicacions and prayers, whiche wee offre before thee for all estates of men in thy holye congregacion, that euerye membre of the same, in his vocacion and ministerye, maye truelye and godlye serue thee; thoroughe our Lord Jesus Christe.

Mercyfull God, who has made all men, and hatest nothyng that thou hast made, nor wouldest the deathe of a synner, but rather that he should be conuerted and liue; haue mercy upon all Jewes, Turkes, Infidels, and heretikes, and take from them all ignoraunce, hardnes of heart, and contempt of thy word: and so fetche them home, blessed Lorde, to thy flocke, that they maye bee saued among the remnant of the true Israelites, and be made one folde under one shepeherde, Jesus Christ our Lord; who lyueth and reigneth, &c.

The second Collect for Good Friday is taken from the Sacramentary of Gelasius. The third Collect is intended as a substitute for three old intercessory Collects and contains a few words suggested by one of them.

A comparison of the Collects in the American Book with these of an earlier age will be a fruitful subject for meditation.

The Epistle for Good Friday is the same as in the American Book. The Gospel in the First Prayer Book of Edward VI. is St. John xviii., xix.

Ester Euen.

No Collect. The Introit was Psalm lxxxviii. The Epistle, I. St. Peter iii. The Gospel, St. Matt. xxvii.

Church House, Philadelphia, January 27, 1904.

Zeno, having met a young man who, being full of self-conceit, and imagining himself very clever, was always forward to speak in public, said to him, "Remember that Nature has given us two ears, and only one mouth, to teach us that we should be more ready to hear than to speak."

Faith is not a blind, irrational assent, but an intelligent reception of the truth on adequate grounds.—*Charles Hodge.*

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XIX.

LENGTHENING SHADOWS.

"The man of double nature, whom the worst side ever wins."

JAMES LOWE, alias Reginald DeLang, alias Ready-Hand, struck a good year for buying an orange grove, and with that strange fortune which was at the same time a boon and a curse, made considerable profit out of his last venture, but he stuck to orange growing no longer than to any former pursuit, and in a few years the land of flowers saw him no more, but the people of St. Augustine who lived in the neighborhood of the haunted house had their superstitious fears again aroused about this time by seeing a light moving about in the aforesaid mansion every night for a week or more; and it was reported that after nightfall a man's figure was to be seen moving stealthily away from the front door in the direction of the old cemetery. Rumor also reported that the priest who buried the beautiful, mysterious stranger two years previous, was to be seen paying occasional visits to the house.

But no one took the trouble to follow either the silent man or the priest to or from the place of many terrors, else they might have seen on more than one occasion that the man in question went on through the cemetery until he came to that unconsecrated spot where the marble cross shone in the gathering gloom, and where the moonbeams played upon the one word "Magdalene," inscribed thereon. Who shall judge that forgiveness of sin repented for, had not in itself hallowed the spot? To one, at least, it was holy ground. In his long life, Reginald DeLang was accountable for many dark deeds whose remembrance scarcely caused a tremor in his dulled heart; but here, in sight of that white cross, he knew at last, the bitterness of remorse. He had not loved nor been loved by many, though his surface friendships counted by the score, but three loves he had known, requited loves, and this was the greatest of them—this love that he had but yesterday, so it seemed to him, buried in its beauty from his anguished sight. The second love had extended through a longer period, as long as his own life, in fact, and it was the devotion of a sister whose will had once, in a supreme moment of two lives, been overruled by his, and she had never yet reproached him; nay, rather, she had willingly been led to follow the guidance of one in whom she believed with that implicit confidence which will not allow of error on the part of the beloved, all the world to the contrary notwithstanding. In these moments of retrospection, the man's heart turned to the one being in the world who yet dared befriend him against heavy odds. There was more than one "stain upon the hand," smooth and white as it appeared to the public inspection; he had once killed an Indian guide up the Nipigon river, and had buried him under the snows, and gone upon his way in seeming forgetfulness of the murder; he had braved successfully suspicion in many forms, and perils by sea and land, and still men hailed him as a "bon camerade," and women hung upon his "golden speech" with real or pretended interest; but yet he clung to the remembrance of his sister's love, and beside the white-robed golden-haired stranger of the "haunted house" fame, walked continually in his imagination personified, a gray-veiled nun ,equally majestic in figure, but with dark eyes and a pale, spiritualized countenance, and it seemed to him in such moments that she was beckoning to him to follow to some far-off land. Then, there was a third face which came at intervals to haunt his dreams—the face of a child from out of the long ago; a child whose blue eyes had once looked trustfully into his, and whose tiny hands had grasped his confidently. And the man groaned aloud in his agony to think that never again in all his life could she look upon him as of old—the only child he had ever loved, or who had ever loved him. The man grew restless, and his dual nature now and then fought fierce battles with him. His better self would sometimes lead him to contemplate a different course for the remainder of his days; but these moments when the good predominated were but transient, for the man loved too well his pleasurable sins, and remorse was crowded back into a dusty corner of his life, as the years passed on.

A strange fascination seized him to return to the Northwest, from which he had fled in company with the beautiful stranger: he knew that few away from a certain set in the great city where she was born and had grown to womanhood, were aware of the fact that she had eloped with Reginald DeLang from her once happy home. Many knew of her death, which was reported to have taken place while she visited relatives in the far South; for so her parents had circulated the story, and this fact accounted for the veiled picture upstairs in that luxurious home, they said.

Therefore, Professor DeLang feared this last shadow no more than many other and perhaps longer ones of his life, and thus it happened that he found himself back again at Chaquemagon Shore Hotel. As usual, he was welcomed by the proprietors, and for the sake of his winning manners and his tact and energy in the matter of arranging excursion parties and making guests have a good time generally, his hotel bills were considerably below the average, although in the eyes of the public he was considered a man of considerable means, and somewhat extravagant tastes, judging from his lavish expenditures in cigars, dress, and little elegancies in the shape of souvenirs for the fair sex. The summer was waning, when one afternoon, taking a lonely ramble some miles from the hotel, DeLang met a young Chicagoan who was among the guests that memorable summer when the Professor had made his debut as a lecturer. There had never been much *camaraderie* between the two men, and in olden days they had been rivals for the smiles of a certain beauty, whose hand the young man in question had sought in marriage more than once, and to whom that fatal disappearance was likely to prove a life-long sorrow, and yet, strangely enough, the two pedestrians entered into an unembarrassed conversation upon general subjects as though there had never been a thought of animosity; for the hatreds of some men lie deep, beyond the power of expression in look or word; as they sauntered on, talking and smoking alternately, and wondering each in his heart how much the other knew of his life-secrets, a passerby would have taken them for the best of friends—the Professor, with his rolling gait and seemingly jovial manner, whose florid face contrasted with that of the pale, dark-browed younger man—walking beside him with erect carriage befitting his magnificent physique, Clarence Hall was distinguished for a certain hauteur of manner, yet he chose at times to descend from his high pedestal, as in this instance, and yielded himself for the time being to the Professor's fascinations.

"You remember our jaunt to the Indian squaw's hut?" asked young Hall.

DeLang looked up inquiringly.

"I mean the fortune-teller's, of course," explained Hall, in an off-hand manner.

"The fortune-teller? Ah, yes! you refer to the boating party to Long Island? Now that you mention it I do recall the expedition and the horrors depicted by that old hag."

"I was thinking how some of those predictions have come true," remarked the other, "that pretty brunette, who was to have 'married at leisure to repent in haste'——"

"I remember her well," interrupted DeLang, with a sudden air of interest. "What became of her?"

"Oh, she followed out the prediction. After having rejected a half dozen moderately eligible men, she turned around suddenly and married a worthless fellow, and they are both supported by the girl's parents."

"How like a woman," remarked DeLang, complacently.

"There are very few of the same guests here now?" he continued in a slightly inquiring tone.

"Only ourselves, so far." DeLang looked meditative. He wished to ask a question, but hardly dared run the risk of mentioning a certain name. He was saved the trouble, however, as his companion added, presently, "You know the Woodburns have never returned."

"Ah!" said the Professor, sympathetically. "Miss Woodburn was a beautiful woman. They tell me she died in the South."

Clarence Hall's keen gaze strove in vain to disconcert his companion, and after a pause, he resumed, in a somewhat cooler tone:

"There was a mystery about her disappearance, Professor, which has never been satisfactorily cleared, to my mind."

"Ah!" said the Professor, in a more cautious manner, and yet a seemingly innocent one.

"Yes," returned Hall. "I know she is dead, however, for I made some inquiries of a priest in St. Augustine, and he told me of the death and burial of someone who corresponded to

Miss Woodburn in appearance, but he seemed to be able to prove nothing and the name was different."

Again the speaker scrutinized his companion closely, a curious flash in his dark eyes, and again DeLang's face betrayed nothing, though he had quaked inwardly during the first part of Hall's speech. How fortunate that James Lowe and Reginald DeLang were names so unsimilar!

They were nearing the hotel now, and the topic was a dangerous one, so it was changed to another more agreeable and less personal in character. That same night DeLang came across a group of Chicagoans of whom Hall was the central figure and the chief spokesman, and somehow the Professor felt a slight chill creep over him as he fancied they eyed him with disfavor. That night he played cards with his usual éclat, and was seen more than once chatting in the corridors with one and another of his friends, and to a chosen few he revealed his intention of going to Montreal next day. So he did, and went straight to the Gray Nunnery to ask for the Mother Superior, whom he had not seen nor heard from in some years. As he awaited admittance he wondered if he would find the Sister Agnes Mary as busy with devotional works, and fasts, and vigils as of old; but he wondered more if her love for her brother remained as true, and fond, and blind as ever. When the door at last opened and he inquired for Sister Agnes Mary, he was informed that she was dead some time ago, and was buried in the cloister gardens, according to her wish.

The man turned and walked away without a word, leaving the speaker gazing curiously after his retreating form. He was dazed, baffled at last—this double-natured man, and muttered as he wandered on to his old haunt among the friendly Indians of the outlying village:

"Dead! dead! the shadows begin to creep closer. Only one of the three faces I have loved is still among the living, and she is separated from me by a stronger barrier than death. Yet I may defy fate, as I have done ere now successfully."

The Indians, even, seemed less glad to see him than formerly. Perhaps they had heard of the redskin buried under the snows near the palisades of the Nipigon; or, more likely yet, of the fortune-teller's verdict, or prophecy—which? Be that as it may, Ready-Hand found the savages less congenial and himself more restless as the days passed, and after some months of idle wandering, he gave them presents—trinkets which delight their eyes—and bade them goodby. It was not long before he joined a company of troops and entered the U. S. A. in the beginning of the Civil War. The life suited him; forced marches helped him keep remorse hidden in its dusty corner; campfires stimulated his jovial humor and made his speech more thrilling than of old; and, altogether, he was quite prepared to die a soldier's death upon the battlefield; and there was glory connected with the peril, just enough of both to please the adventurous Reginald DeLang, alias James Lowe, alias Ready-Hand. But he had not counted upon getting an inglorious wound and being imprisoned among a lot of like unfortunate men in a dull town in the heart of the Valley of Virginia; nor of seeing daily pass before him the figure and face of a woman whose life-story was in part his own, and the sight of whose sad eyes and snow-white hair brushed a little of the dust from that inconvenient corner of his heart where lay hidden—remorse. Change of scene, however, brought back the old, hard forgetfulness, and with the renewal of campaign life, the dust accumulated more thickly than ever, and the merry bout began again.

[*To be continued.*]

IN THE SUNDAY SCHOOL CLASS.

By Mary Johnson Shepperson.

DO NOT try to give *all* the teaching on any one subject *all at once.* I believe our *one* sin as teachers is *haste.* Give the Holy Spirit time to impress His lessons. "A little done thoroughly," is a good motto.

2. When interest flags, drop the subject, to review it later.

3. Always hear memory verses, *with open book,* to impress the necessity of *exactness in each word.*

4. Insist upon good order. The best illustrations are lost in a hubbub, while pictures or curios may be injured.

5. Let the pupils do some of the talking.

6. Make friends with each child. Learn their tastes, what they read, and about their school and home life.

7. Pray for each one individually. Pray, too, while teaching.

The Family Fireside

GERDA.

By Edith C. Hubback.

HAYMAKING had begun, after a succession of quivering hot days and fragrant, starry nights. The sun blazed steadfastly down on the whitening fields, and filled the air with the perfume of warm hay. The machine stood in one corner of the field—its restless clicking and whirring over for the present. It was the hottest and stillest hour in all that hot, still day.

Under a haycock, which formed some shelter from the rays of the three o'clock sun, was a long, recumbent figure in white flannels, with a soft hat tilted forward, and an open book lying on its face beside him. Nature seemed to him to be taking a vast interest in his affairs that afternoon. Matters were at a crisis at last.

Suddenly he sat up and stared vaguely at a small girl in white, who stood by his side, a large picture-book under one arm.

"Hello! Biddy—how's yourself?" he said, stupidly.

"How's you?" was the civil response, as Biddy deposited herself on the ground with the prompt facility of extreme youth, when legs are short and Mother Earth within easy distance.

"I don't feel up to much just now," was the answer, impelled by a sudden craving for sympathy.

"That's what Aunt Nora says 'bout you."

"Oh, she said that, did she? Well, I suppose it's true."

"Aunt Phyllis said this morning that she thought you wasn't well, and Aunt Nora said, 'P'r'aps he doesn't seem up to much'; and then Aunt Phyllis said she thinked you wanted a change, and then Aunt N——"

"I don't want to know what they said," he interrupted, quickly; "I shall probably go away to-morrow. You can tell them so, if you like."

There was a short pause, during which several long stalks of hay were reduced to small pieces, and Biddy inspected the frontispiece of her picture-book.

"Look here, Biddy—what would you do if someone you were very fond of took to avoiding you—getting out of the way when you were about, you know—and hardly ever spoke to you, and never looked at you if she could help it, and altogether gave you the cold shoulder? Suppose, too, that the more she went on like that the more you liked her, only you couldn't show it, somehow, but behaved like a sulky bear, until you were nearly mad with it all. Still you went on liking her more and more, and getting more and more angry until—and yet I can't help thinking she does care all the time."

Biddy's eyes were round with the effort of imagination required of her.

"It would be dreffful," she decided at once.

"It is. If only I knew what I had done to annoy her—make her cross with me, you know—I would——"

"Aunt Nora says that if I thinks peoples is cross, it's 'cos I are cross myself. She telled me a story 'bout that. Shall I tell you?"

Biddy was anxious to steer the conversation towards more intelligible topics.

"There were once a big looking-glass, what made evvybody look ugly and cross what looked in it. One day the bad fairies tried to take it up to Heaven to make the angels look ugly, but it broked all to pieces before ever it got there, 'cos it were a bad thing and couldn't never go to Heaven. Then little bits of it flied all over the world, and one bit got in a little boy's eye, and maked him think evvybody were ugly and cross, and really he were cross hisself. And there were a little girl called Gerda, that loved him velly much, but the bit of glass maked him think she didn't, and it maked him quarrel wif her too, but he lovded her all the time. And then the Snow Queen taked him away, and he beginned to turn to ice——"

At this juncture the audience laughed.

"I don't feel much like turning to ice myself," he said. "Perhaps I am the sort that gets set on fire."

Biddy took no notice of the interruption.

"The little boy began to turn to ice, and Gerda comed after him to the Snow Queen's house, 'cos she knowed where he was, and when she seed him all turning to ice she cried—and her tears was all hot, and they falled on him, and melted the ice.

Then he cried too, and that washed the bit of glass quite away, and he seed that Gerda and evvybody else was all pretty and good—not ugly, and it were only him what were ugly and cross all the time."

Biddy paused for breath.

"What do you suppose she would have done if he had been on fire?" he asked.

Biddy considered gravely.

"She would have cried cold tears, and putted the fire out," she decided.

He gave a queer little laugh.

"That's it, is it? Only my Gerda would cry hailstones, if she took the trouble to cry at all."

"You don't under'tand the story," remarked Biddy, severely. "Of course Gerda would cry, 'cos she seed he was getting miser'-bler and miser'bler."

"By Jove, Biddy, you're about right—miser'bler and miser'-bler—that's just what it is. But"—gruffly—"it was her fault that he was so miserable."

Biddy explained with exasperated calm.

"It weren't her fault. It were his fault. The bit of glass maked him think she were cross, but really and truly she loved him all the time."

Here the audience sat up, the suddenness of the movement making Biddy start.

"Do you really think so, Biddy?"

"Course I think so"—her patience was nearly exhausted—"it's in the story." Then very distinctly, "I are telling you a story what Aunt Nora telled me."

"I'll have a try anyway," was all the answer she got, as he gathered himself together, preparatory to departure.

"Going?" Biddy inquired.

He nodded.

"What are you going to do?" she persisted.

He took her in his arms, and kissed her.

"Thank you for your story, dear. I liked it very much. Now I want to find—Gerda."

He put her down again, and strode off between the haycocks so quickly that Biddy had no time to dissuade him from setting out on a quest which could result only in disappointment, Gerda being only a person in a story, and not to be met with anywhere outside the covers of a picture-book.

Biddy had not had six years' experience of grown-up people without discovering *one* characteristic common to them all. They all prefer to find out their mistakes for themselves. She returned to her picture-book with only a sigh of pity at the provoking denseness of the tall young man, who could not distinguish between real and story-book life.

A picture-book is, however, one of the many things which cannot be fully enjoyed alone. Biddy was thinking of going in search of company, when she was joined by a sweet-faced collie, who pranced with exhilaration on all sides of her at once, thrust his nose into her sun-bonnet, and rushed off, barking joyously, to meet a slim white figure coming towards Biddy from the far end of the field.

Now Aunt Nora was a decidedly superior companion, perhaps because she had not been grown-up quite so long as other people. She treated Biddy as a friend and an equal, neither laughed at nor ignored her, and was incomparably the best story-teller that the known world afforded. She settled herself on the hay by Biddy's side, with a sigh of relief at escaping from the hot sun, and fanned herself slowly with a broad leaf which she carried in her hand.

"Biddy, you are such a wise little person—I wonder if you can help me. What would you do, if someone you—cared for, and who used to like you, began to be unkind to you, and seemed always angry with you, and——"

Her voice stopped.

Biddy gave a sympathetic wriggle.

"Suppose you didn't know why he was angry one bit, and you did not want anything so much as to be friends with him again—what would you do, Biddy?"

"I'd ask him what were the matter wif him."

Aunt Nora laughed. Biddy was relieved. The situation could not be so serious after all.

"No, no, Biddy. That would not do. You must think of something else."

There was a pause, during which Biddy's eyes were fixed on some point out beyond the hayfield on the blue horizon, while her pretty mouth was tightened.

"I 'member," said Biddy, suddenly, "I felt that feel once, just afore I had chick—chick——"

"Chicken-pox?" suggested Aunt Nora, laughing.

"Yes, it were chicken-pox. I were put to bed in the morning, quite soon after breakfast, and everybody comed and looked at me quite grave, and didn't say nuffin, and I was velly miser'-ble, 'cos I thought they was angry, and I hadn't done nuffin naughty at all. Then I cried, and then you comed and telled me that I weren't naughty, and nobody wasn't cross wif me, only sorry, 'cos they thought I were goin' to be ill. So they wasn't none of them angry, only miser'ble."

There was a pause. Then the listener repeated softly—"Not angry, only miser'ble."

Biddy looked up at her aunt anxiously. Evidently she liked what Biddy had been talking about, for her eyes were shining, and her mouth, which had been so hard and sad, was opened a little way, and looked all soft and trembling. Then the dimples came back, and she kissed Biddy quite soft and close.

"Thank you, little girl," she said, "you are a good comforter."

She rose to go, shaking the hay out of the folds of her skirt, with the dreamy look still in her eyes, but a little smile round her mouth. Biddy watched her with admiration.

"Going away?" she inquired.

"Yes, I must go indoors, and make tea. Come in when the bell rings."

Biddy was left alone once more. It seemed to be a long, long time since Aunt Nora went, and yet the tea-bell did not ring, and Biddy began to feel rather dazed with staring at the birds and the sky, so she pulled her sun-bonnet over her eyes and shut them up tight for a minute or two.

It was about half an hour later in the afternoon when she was roused by the sound of two voices. The owners of the voices were kneeling one on each side of her, and kissed her rather often. They seemed to be thanking her for something—she did not know what—but then grown-up people were always so incomprehensible, and she was too sleepy to give them much attention. Then they lifted her up, and carried her to the house in what they called an "arm-chair," made with crossed hands. Sometimes they looked across Biddy, and sometimes behind her, but they never gave any attention to the way they were going, and they stumbled over heaps of hay over and over again. Altogether it was not at all a comfortable arm-chair, and Biddy would much rather have walked. She did not say so because she remembered something else that she wanted to say, and she got it out, just before they were met by the search party, who had come out to see "why Nora had not come in to make tea half an hour ago." She remembered how the tall young man had gone off in such a hurry to find Gerda, directly she had got to the end of the story.

"You did not find her, did you?" she said; "she's not real."

"Who is not real?" he asked.

"Gerda—she's only a story-book girl."

"You won't believe it, of course," he said, "but I did find her. Do you know, I can hardly believe it myself."—*The Treasury.*

It is a labor of love to remind men that in all organized life, whether that life be lodged in the individual, as a human being, or a corporation, or a kingdom or a republic, its existence and continuance depend upon certain necessary things, without which that life must cease. Thus in the individual there must be the heart, the lungs, the veins, and the arteries. In the corporation there must be the head, be he called king or president, and hence when the Holy Ghost casts upon the infant Church, on the day of its birth, the bright beams of His light, and reveals to us the essential functions of its being we know of a certainty that these things must remain with the Church to the end, or else the Church must die. The living infant just born breathes the breath of life, its heart beats and the pulsations in its tiny veins show that the blood comes and goes. When three score years and more have run their course, and that same infant, now grown old, is dying, still as at the first, life depends upon the same essential things, so again of corporate life, in any of its many forms of organization, there are certain factors which must be preserved in order to secure the continuance of empire, kingdom, republic, or association. The Church is God's Kingdom; it is organized under Him as King, and as soon as it was born the blessed Spirit lifted it up before the eyes of all men, and recorded its essential principles of life, in its polity or government, its objective faith, its sacraments and liturgy, in the wonderful summary of the bonds of the first believers in Christ, which bound them together as a solidarity, a corporation, a living body, under a living head.—*The Bishop of Springfield.*

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—*Emerson.*

Church Kalendar.

Feb. 1—Monday.
" 2—Tuesday. Purification B. V. M.
" 5—Friday. Fast.
" 7—Sexagesima.
" 12—Friday. Fast.
" 14—Quinquagesima.
" 17—Ash Wednesday. Fast.
" 19—Friday. Fast.
" 21—First Sunday in Lent.
" 24—St. Matthias. Ember Day. Fast.
" 26—Friday. Ember Day. Fast.
" 27—Saturday. Ember Day. Fast.
" 28—Second Sunday in Lent.

Personal Mention.

The Rev. H. W. Armstrong of the Church of the Holy Apostles, St. Clair, Pa., has accepted the rectorship of Christ Church, Palmyra, N. J.

The address of the Rev. W. A. Atkinson is changed from Perry, N. Y., to Ann Arbor, Mich., care Harris Hall.

The Rev. F. W. Bartlett may be addressed at Bar Harbor, Maine, until Easter.

The address of the Rev. A. E. Clay is changed from Miles Grove to The Rectory, Foxburg, Clarion Co., Pa.

The Rev. G. B. Cooke of the Diocese of Easton takes temporary charge at Bellevue and Dayton, Ky. (Dio. of Lexington).

The address of the Rev. Fred C. Cowper is changed from Huntingdon, Pa., to Milford, N. H., he having been placed in charge of the Church of Our Saviour, Milford, and the Chapel of the Transfiguration, Wilton.

The Rev. Edwin J. Dent has accepted work in the Diocese of Fond du Lac. Address, Algoma, Wis.

The Rev. Smith O. Dexter has on account of ill health, resigned his charge at Dayton, Wash.

The Rev. R. LeR. Harris has resigned St. Paul's parish, Newport, Ky., and the Rev. Robt. B. Nelson, son of the late Rev. Kinloch Nelson of the Virginia Theological Seminary, has been called to the parish.

The Rev. Henry Knott, late rector of St. Peter's Church, Paris Ky., has been appointed priest in charge—not rector—of St. Bartholomew's Church, Chicago.

The address of the Rev. Wm. H. Laird, rector of St. Ann's Church, Nashville, Tenn., after March 1st, will be changed to Warrenton, Va., whither he goes to take charge of St. James' Church.

The Rev. James B. Lawrence, assistant at Christ Church, Macon, has been called to St. Andrew's Church, Darien, Ga.

The Rev. George N. Mead, late of Morristown, N. Y., having accepted the rectorship of St. Paul's Church, Lyndonville, Vt., should be addressed accordingly.

The Rev. Arthur Price, rector of Trinity Church, Hattiesburg, has accepted the rectorship of St. John's Church, Covington, Ky., and is at work there.

The Very Rev. Dean Stuck of St. Matthew's Cathedral, Dallas, Texas, has given to the Bishop of Dallas and the vestry of the Cathedral parish the covenanted six months notice of his intention to sever his relations with them as Dean and rector. At the expiration of that time he will have completed a ten years' charge of the Cathedral.

The Rev. James Trimble, D.D., has resigned his charge at Excelsior, Minn., on account of ill health.

The Rev. F. North Tummon has resigned Trinity parish, Greeley Colo., and will leave March 1st for a few months' trip abroad. On his return he will take up Church work in Denver, Colo.

The Rev. Wallace H. Watts of Silver Creek has accepted an invitation to become assistant at St. Paul's Church, Rochester. Address: St. Paul's Parish House, East Ave. and Vick Park Ave. B., Rochester, N. Y.

ORDINATIONS.

Deacons.

South Carolina.—Mr. H. C. Mazyck, Jr., was made deacon by Bishop Capers in St. Michael's Church, Charleston, February 4. The Rev. John Kershaw, D.D., rector of St. Michael's, presented the candidate, and the sermon was preached by the Rev. L. G. Wood. Mr. Mazyck studied at the Theological School of the University of the South, and he is the second member of St. Michael's parish that has been ordained in the last two months.

Priests.

Quincy.—On Septuagesima Sunday, January 31, at St. Paul's Church, Peoria, Ill., the Rev. Herbert Atwood Percival, D.D. The sermon was preached by the Rev. Canon Penfold of Quincy. The Rev. Webster Hakes of Peoria presented the candidate. The Rev. Wm. Stimson of Jubilee was present and assisting.

DIED.

Case.—Entered into rest at the Bishop's House, Michigan City, Ind., February 4th, Mrs. Emma F. Case, in the 55th year of her age.

Howie.—In memoriam, Heriot Hendsie Ferguson Howie, February 21st, 1904.

"They that put their trust in the Lord shall be even as the Mount of Zion, which may not be removed, but stand fast forever."

Jackson.—Entered into rest, with the setting of the sun, on the eve of Septuagesima Sunday, 1904, at her home in Pasadena, Calif., in the 82nd year of her age, Mrs. Margaret Jackson, widow of Lieut. L. W. Jackson, 12th Reg. Iowa Vol., and sister of Miss N. M. Hitchcock, Principal *Emeritus* of St. Mary's School Knoxville, Illinois.

"Light at eventide."

Smith.—At her home in Flandreau, S. D., January 14th, in her fortieth year, Cora H. Smith, wife of Jesse A. Smith.

A devoted wife and mother.

Snyder.—Entered into rest, on Monday, February 8th, 1904, at the Rectory, Greenville, N. Y., the Rev. Theodore A. Snyder, rector of Christ Church, in the 56th year of his age.

"Requiescat in pace!"

Stevenson.—Entered into life eternal on February 1, 1904, at Malone, N. Y., Elizabeth Ferris, daughter of the late Dr. Miles Stevenson of Chazy, N. Y., aged 79 years.

Wolcott.—At her home in Oskaloosa, Iowa, on Friday, February 12th, Mrs. Mary C. Wolcott, widow of the late L. M. Wolcott and mother of the Rev. P. C. Wolcott.

May she rest in peace,
And may light perpetual shine upon her.

OFFICIAL.

The name of the Church of the Ascension, Munich, has been added to the list of Foreign Churches under the direction of the General Convention, said church having complied with the requirements of Title III. Canon 3, § iii. of the Digest, and its certificate of desire for organization and its Constitution having been approved by the Presiding Bishop.

Charles L. Hutchins,
Secretary of the House of Deputies.
Concord, Mass., February 11, 1904.

CAUTION.

Caution is suggested in dealing with a Russian, about 55 years of age, hair and mustache light in color turning gray; walks slightly lame. Is well educated, speaks a number of different languages, and is able to prove himself a Mason. Ostensibly he is hunting work of any sort until money comes from Russia. Information from Rev. Norwood W. Diller, Pottsville, Pa.

WANTED.

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General Clergy Relief Fund, Church House, 12th and Walnut Sts., Philadelphia.

(Rev.) Alfred J. P. McClure,
Assistant Treasurer and Financial Agent.

ACKNOWLEDGMENTS.

CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, $181.94. Miss Grace Nugent, $2.00. Total, $183.94.

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A. S. LLOYD,
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ALMANACS.

The World 1904. Almanac and Encyclopedia and Officially Compiled Guide to The Louisiana Purchase Exposition. Issued and Copyrighted 1903 by the Press Publishing Co., Pulitzer Building, New York. Single copies, 25 cts.; by mail, 35 cets.

The Advance Almanac for 1904 and Manual of Congregationalism. Chicago: Advance Publishing Co.

The Catholic Directory 1904, United States and Canada. Milwaukee: The M. H. Wiltzius Co., Publishers.

PAMPHLETS.

How Christian Endeavor Principles Fit the Needs of Young Christians in All Lands. A Plea for Christian Endeavor in the Episcopal Church. By James Senior, M.A., Rector of St. Peter's Church, Lexington, Neb.

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The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Death of Rev. T. A. Snyder—Convocation at Ogdensburg.

THE DEATH of the Rev. Theodore Allen Snyder occurred at the rectory of Christ Church, Greenville, of which parish he was rector, on Monday, the 8th inst. Mr. Snyder was a graduate of St. Stephen's College in the class of 1873, and was ordained as deacon in 1874 and as priest in 1875 by the Bishop of Albany. His entire ministry has been spent in this Diocese, beginning with a connection with the Associate Mission in Clinton County, after which he was successively rector or missionary at Walton, Wellford with Portlandville, Gilbertsville, and since 1888 rector of Christ Church, Greenville, and of St. Paul's, Oak Hill. He died at the age of 56 years.

THE WINTER Convocation of the Archdeaconry of Ogdensburg was held in St. John's Church, Ogdensburg (the Rev. E. L. Sanford, rector), on Wednesday, and Thursday, January 27th and 28th. Notwithstanding the severe cold weather and a great quantity of snow, there was a large attendance. This meeting proved to be one of the best held in years, and was of a missionary character throughout, such as the Archdeaconry meetings should be.

On Wednesday afternoon there was a children's service; and at 8 o'clock the clergy were entertained at dinner at the Ogdensburg Club.

Thursday morning, Holy Communion was celebrated and in the afternoon there was a missionary service for women. The spacious church was well filled. The speakers were Archdeacon Hughson and the Rev. J. N. Marvin, Diocesan Missionary. In the evening, "The Missionary Meeting" of the occasion was held, when this great church was filled to the doors by a reverent and interested congregation. Dr. Hughson was the speaker. His story of the "poor whites" of the South was listened to with interest.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Gifts at Skagway.

IN THE MIDST of one of the fiercest winters that the Middle West has ever known, it is somewhat disconcerting to hear from Skagway that the "unusually mild weather" has redounded to the assistance of Church work at that point. On Christmas day, at St. Saviour's Church, a handsome processional cross, the gift of a friend in Philadelphia, was used for the first time, while a new stone font, the memorial gift of Mrs. Lawrence of New York, was also in place. A new organ was first used on that day. A chapter of the Brotherhood of St. Andrew has been organized.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Death of Rev. F. P. Winne—Diocesan Notes.

A WELL-KNOWN and esteemed priest of this Diocese, the Rev. Frederick P. Winne, was suddenly called to his rest, Monday, February 1st, from his home in Watertown. From meagre particulars we learn that he had been driving, and on his return, while sitting with his family, he fell over, stricken with heart disease.

The burial was held in St. Paul's Church, Watertown, where he had been assistant minister, and was conducted by the rector, the Rev. E. W. Saphoré, and Rev. Gilbert A. Shaw, the Rev. Dr. O. E. Herrick reading the Committal. The Holy Communion was celebrated afterward. The severe cold and stormy weather prevented many clergy and laity outside of Watertown attending. The vestry of St. Paul's acted as bearers, and the interment was made in Brookside cemetery, Watertown.

Mr. Winne was born in Albany in 1835. After being admitted to the diaconate, in 1856 by Bishop Horatio Potter, he was an

instructor for ten years in De Veaux College, and later the head of a select school for boys, in Syracuse. He married Miss Miles of Honesdale, Pa., in 1870. In 1875 he was advanced to the priesthood by Bishop Huntington. He was for nine years rector of St. Paul's Church, Brownville. He also served at Dexter, Sackett's Harbor, Carthage, Champion, Canastoga, and Trinity Church, Watertown. He posessed a beautiful character, which endeared him to all hearts. He is survived by his wife and one daughter, Miss Elizabeth H. Winne. An only son, John Winne, died at Little Rock, Arkansas, about eight years ago.

THE COMMITTEE of fifteen appointed at the last Convention of the Diocese to provide for the maintenance of Keble School, Syracuse, have secured the amount needed for the current year. Definite plans for the future are not announced.

BISHOP OLMSTED read a paper before the Ministerial Association of Syracuse, January 25th, on "The Priesthood of Jesus Christ and Believers." He also read a paper on "Mohammed," before the Men's Club of Trinity Church, Utica, on the evening of February 2nd.

A LARGELY attended meeting of the Woman's Auxiliary was held in Grace Church chapel, Utica, on Thursday afternoon, February 4th. After devotions, led by the rector, Dr. Bellinger, the general secretary, Miss Emery, made an effective address, full of facts and suggestions relating to missionary support and extension. Many out of the city were prevented from attending by the severe weather conditions.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Several Missions.

FATHER HUNTINGTON, O.H.C., conducts services at St. Luke's, Lebanon, beginning Ash Wednesday and concluding February 26th.

ARCHDEACON RADCLIFFE began a fourteen days' mission at Susquehanna on February 7th, after which he will conduct a ten days' mission at Sayre, and will give conferences of three or four days at Shamokin, Mauch Chunk, and other places.—THE clergy of the Diocese are making unusually good preparation for Lent.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Northeastern Deanery—Gift to the Bishop of Quincy—Death of H. B. Butler—S. S. Commission Lectures.

THE WINTER meeting of the Northeastern Deanery was held in Trinity Church, Chicago, on Tuesday, February 9th. The meeting began with the Holy Eucharist. There was a large attendance from outside the deanery, as this was the occasion of presenting the episcopal ring to the Bishop of Quincy. The morning session was devoted to the business of the deanery and the reading of papers. The general subject was "How Best to Deepen the Spiritual Life of the Individual, the Parish, and the City." Two excellent papers were read by the Rev. C. H. Young and Rev. Dr. J. S. Stone. In the absence of the Dean, the Rev. W. B. Hamilton, rector of Calvary Church, presided. Dinner was served at 2 o'clock in the parish house, after which addresses were made by the Rev. J. H. Edwards, Dr. W. W. Wilson, Dr. B. F. Fleetwood, Dr. J. S. Stone, and Dr. A. W. Little, the last of whom made the presentation of the ring. The Rev. W. E. Toll, one of the oldest priests in the Diocese, presided at this part of the meeting.

THE Board of Trustees of the William Raymond Champlin Home for Boys invited the Church Club of Chicago to dinner at the Home, 515 West Adams St., on Monday evening. Quite a number accepted the invitation, and a pleasant and profitable evening was spent.

MR. HERMON BEARDSLEY BUTLER, one of the wardens of St. Peter's Church, Chicago, died on the 10th inst. He was prominent as a citizen of Chicago. A widow and three sons survive him.

THE POPULAR lectures on Church History, illustrated by lantern slides, by the Rev. Charles Scadding, will be delivered under the auspices of the Sunday School Commission of the Diocese weekly during Lent, as follows: South Side, Trinity parish house, Thursday nights, February 25, March 3, 10, 17, 24; West Side, La Grange, Tuesday nights; North Side, St. Peter's parish, Wednesday nights, February 24, March 2 and 9; Our Saviour's, March 16 and 23. Sunday School teachers and candidates for Confirmation are urged to attend this course of instruction. The lectures will be free; but an offering will be made on each occasion to meet expenses. In the "Foreword" to the official announcement of this course it is well said:

"The antidote to both ignorance and prejudice is INFORMATION. It will be the object of the lecturer to provide this antidote. God has done a great thing for us in giving us a pure branch of the Catholic Church from the earliest times. As Churchmen we desire to be able to trace our lineage back through Reformation and mediæval days to the Primitive Church, and to the very Apostles of our Lord Himself. It is to show how this "tracing back" is done that these brief and simple lectures have been arranged. If they awaken in one heart fresh interest in the Church, and fresh love to her, they will not be delivered in vain."

Bishop McLaren says of the course: "The pictorial lecture is a new departure of evident value. It conveys through the ear and the eye what the people much need to know and what many of them greatly desire to know. Mr. Scadding appreciated its value, and now more than ever since his remarkable tour in England. I heartily commend his proposed lectures in Chicago."

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Diocesan Notes.

ST. JOHN'S, New Milford (the Rev. John F. Plumb, rector), has recently lost by death, the junior warden, Mr. David A. Baldwin. Mr. Baldwin was held in high esteem, being for some years the Postmaster of the town. He had been for a considerable time in impaired health.

MISS HARRIET PUTNAM of Brooklyn has lately observed her 94th birthday. She is the only living great-grandchild of General Israel Putnam. Miss Putnam is the oldest communicant of Trinity Church (the Rev. Samuel F. Jarvis, rector), not only in age, but in duration of membership. She has lived under all the rectors of the one hundred and thirty years of the existence of the parish.

THE EPIPHANY and Lent preachers in the chapel of Berkeley Divinity School are, the Rev. Messrs. James Goodwin of Hartford, G. E. Pember of Middletown, T. F. Davies, Jr., of Worcester, R. C. Tongue of Meriden, J. N. Lewis of Waterbury, Dr. F. W. Baker of New Haven, J. F. Plumb or New Milford, and H. I. Bodley of New Britain, besides the Rev. Professors Hart and Colladay. The Missionary Society is continuing its study of Missions in Japan. At a recent meeting it was addressed by the Rev. F. D. Buckley of Waterbury, and Mr. John W. Wood of the Church Missions House is soon to give an evening's talk. The Wednesday in Ember week, St. Matthias' day, is to be kept as a Quiet Day. During the past year the library has been increased by 424 volumes, exclusive of duplicates, pamphlets, and unbound periodicals. Of this number, 183 were gifts, of which 99 were presented by Dean Binney. The whole number of the volumes now on the shelves is about 25,000. This year the increase of the Alumni fund, which amounts to about $5,000, will be available for the purposes of the library.

MR. HERMAN LILLIE LUTHER, who died a few days ago, at Faribault, Minn., was a native of Brooklyn, in this state, and a brother of the Rev. Prof. Flavel S. Luther, acting president of Trinity College.

THE REV. GEORGE RUSSELL WARNER has returned in restored health from Colorado, to assume the charge of St. Paul's, Southington. A handsome lectern of brass has been placed in the church in memory of the late Rev. George Henson Wilson, a former rector. It is the gift of the Woman's Guild of the parish.

PREACHERS at the United Lenten Services of the New Haven parishes, at Trinity Church, to be held on Wednesday evenings in Lent, include successively the Bishop of Connecticut, the Rev. William H. Vibbert, D.D., the Bishop of Rhode Island, the Rev. E. Campion Acheson, the Rev. Harry P. Nichols, the Rev. Arthur B. Kinsolving, D.D., and the Rev. D. Parker Morgan, D.D.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Improvements at Waupun — New Church for Ashland.

TRINITY CHURCH, Waupun (Rev. G. H. S. Somerville, rector), which had been closed several weeks for interior decoration, was recently opened for divine service. The old lamps were removed and handsome brass chandeliers now light the building. Through the kind gift of a parishioner, a new furnace has taken the place of an old one, so that now, with two nearly new furnaces, the church is made very comfortable. Last year the exterior of the church was painted. What is now needed is a new organ. Should any reader of this want become interested in this need, an offering to assist the good work of the mission life of the church, would be most acceptable.

THE NEW CHURCH to be erected at Ashland is to be of native brown stone, with the guild hall of frame, connected with the former. The group of buildings will be upon a large and centrally located lot that has already been secured for the purpose. It is anticipated that work will be commenced in the early spring, and that the church will be sufficiently advanced for occupation by November. The Rev. Francis G. Williams is rector.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Gift at Douglas—Rector Instituted at Savannah —Wesley Memorial—Notes.

THE SOCIETY of St. Charles of Philadelphia has presented a cross to the Bishop of Georgia, for St. Andrew's chapel, Douglas.

ON SUNDAY, February 12th, the Rev. Gilbert A. Ottmann was instituted as rector of St. Paul's Church, Savannah, by Bishop Nelson, who also preached the Institution sermon. As far as can be learned, this was the first time that the Office of Institution had ever been used in Savannah, and it aroused considerable interest among Churchmen of the city. The church building was crowded at the service, and the sermon of the Bishop was given most careful attention. The Bishop presented, in a very telling way, the rights of Bishops, priests, and laity in the church and parish life, and made a strong plea for an honest and Christian recognition

on the part of all the rights and duties of every member of the Church. St. Paul's church is the one "free church" among the white parishes of Savannah, and is a centre of active work, under the care of the Rev. John L. Scully, who recently removed to Columbus, Ga., it increased from 118 to about 250 communicants, in eight years. In the short interim between his removal and the coming of the present rector, the Ladies' Aid Society, under direction of the vestry, had the church repainted and the interior renovated and carpeted throughout at a cost of $500, all of which has been paid for. It is believed that under the Rev. Mr. Ottmann's rectorship an era of even greater prosperity is before the parish.

The committee having in charge the placing of a memorial tablet to John Wesley in the front of Christ Church, Savannah, will probably have it in place before the meeting of the diocesan Convention in May. Everything has been agreed upon but the inscription, and this will be decided soon, and the tablet be put in position. The placing of the tablet to John Wesley was decided upon at the diocesan Convention last May. All the parishes in Georgia are interested in this memorial. The inscription upon the tablet will contain the dates of the distinguished priest's birth and death, and some reference to his connection with the Church in America, and with Christ Church in particular. It has not been decided whether there will be any public exercises at the unveiling of the tablet or not. This will be determined by the committee later, but it is quite probable that an effort will be made to have the clergy of the Church in Georgia as well as other prominent clergymen of the Church in the South present at that time.

At St. Mark's, Brunswick, a new organ is about to be put in use. This instrument is a two-manual organ, modern in every point, and costs about $1,500, all of which is provided for. It will be ready for use about mid-Lent.

The Rev. O. R. Bourne, in charge of the missions in Camden county, has arranged for a mission of three days at St. Mark's Church, Woodbine, immediately after Easter. The Rev. Wm. M. Jefferis, D.D., of Wilmington, Del., will conduct the mission

The Ven. Harry Cassil, Archdeacon of Savannah, has been very sick for the past two months with la grippe, with other complications. We are very pleased to be able to say that he is now recovering and expects soon to resume active work, of which he has done much in this Diocese.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Richmond Hill—Great Neck—B. S. A.—Northport—Bishop Littlejohn's Estate—Mr. Ivie's Anniversary.

The Church of the Resurrection Richmond Hill (Rev. W. P. Evans, rector), is to be rebuilt with stone. During the rectorship of the Rev. George Davenport a portion of the new church, consisting of the tower, was built. It is now proposed to complete the building at a cost of about $9,000.

The vestry of All Saints' Church, Great Neck (Rev. Kirkland Huske, rector), has accepted the gift of chimes offered by Roswell P. Edridge of Manhattan, and agreed upon such alterations to the edifice as are necessary for their installation. The set will consist of eleven bells, valued at $12,000. The chimes will first be rung Easter Sunday morning.

A pre-Lenten meeting of the Local Assembly of the Brotherhood of St. Andrew was held in St. Clement's Church, Brooklyn (Rev. Warren E. Ward, rector), Thursday, February 11th. After a short devotional service, a conference was held. The subject was "Leaders of Men." The Rev. Henry St. Clair Hathaway, associate rector of St. Thomas' Church, and Mr. William Braddon, Council member for Long Island, delivered strong and timely addresses on the subject.

The new parish house of Trinity Church, Northport (Rev. Charles E. Cragg, rector), was formally opened and blessed by the Bishop on Wednesday evening, February 10. The rector made a brief address on the history of the parish. Mrs. H. C. Brown, one of seven of the organizers of the parish, was called upon to turn on the electric lights illuminating a stained glass window, presented by the members of the Sunday School, and Mrs. James Cockcroft, the first president of the Rector's Aid, started the first fire in the large open fireplace which, with the beautiful mantel, was a gift from this organization. The new parish house was erected from plans drawn by the rector.

A Lenten campaign in the interest of increased attendance, has been inaugurated at the Church of the Redeemer, Brooklyn (Rev. Thomas J. Lacey, Ph.D., rector). The rector has asked for fifty volunteer visitors who will thoroughly canvass the parish and bring the opportunity of the season before the people. The special Lenten preachers will be the Bishop of the Diocese and the Bishop of Arkansas.

The report of the appraiser of the estate of the late Bishop Littlejohn has just been made to the surrogate, showing that the value of the personal property was $107,234 and of real estate $22,000 at the time of the Bishop's death. Under the terms of his will the Church Charity Foundation will now receive $3,771 of the personal property and $824 from the real estate, while the Sheltering Arms, the Home of St. Giles the Cripple, and the Fund for the Relief of Widows and Orphans of Deceased Clergymen will each receive $628 from the personal and $137 from the real estate. Most of the remainder of the estate goes to members of the late Bishop's family.

The Rev. William C. Ivie, rector of Grace Church, Brooklyn, observed the 13th anniversary of his rectorate last Sunday, by an address in which he reviewed the work and progress of the parish during his incumbency. Speaking of the record of the past year, Mr. Ivie told of the payment of the $1,500 mortgage on the rectory, the celebration of the 50th anniversary of the parish in May, of the purchase of property on which a parish house will ultimately be erected, and the increase in attendance at services. There were 61 Baptisms and 19 Confirmations in the year.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Opening of Christ Church—Foundation Stone at Oxnard — District Conference Appointed — Burial of L. R. Dalrymple.

The new Christ Church, Los Angeles, has been so far completed that it was used on Sunday, February 7th; and on that day the congregation, which for eleven months has been worshipping in a rented hall, met for the first service in their new place of worship. Much yet remains to be done, both inside and out; but the work of completion will not hinder the use of the church on Sundays. The building has a very imposing appearance. The style is an adaptation of what is known as Early English Gothic, and the exterior effect is very striking, while the interior is said to be inspiring and full of grandeur. The material of the building is substantial woodwork coated with slabs or blocks of gray granite. Care has been taken to have the interior so arranged as to give the floor a downward slope towards the chancel, and the interior has been carefully arranged so that there is no point from which any one will not have the preacher in plain sight. Eleven hundred persons were present on Sunday at the opening service. The rector, the Rev. George Thomas Dowling, D.D., before his sermon, announced that on the previous day he had received a gift of $5,000, of which $2,000 are for the building fund, and $3,000 to go for a new organ, which is to cost $10,000.

In the afternoon the church was crowded to the outer doors at a "service of congratulation" and welcome, at which addresses were made by the Rev. L. B. Ridgely, rector of St. John's Church; and five ministers of various Protestant denominations, the Rev. Robert Burdette voicing the good will of the Baptists, in whose ministry Dr. Dowling was prominent for many years; the Rev. Hugh K. Walker bringing congratulations from the Presbyterians; the Rev. Warren F. Day (Congregational) declaring that his heart was happy in taking part in the opening of this magnificent structure; the Rev. J. F. Thomson of "the Independent Church of Christ" pledging Godspeed as a minister of Christ to the rector, and people of Christ Church; the Rev. Robt. McIntyre (Methodist) eulogizing the Rev. Dr. Dowling in glowing words. Dr. Dowling, who introduced each speaker, in presenting Francis Murphy, the well-known temperance worker, described him as "a lover of everybody," and Mr. Murphy made one of his characteristic speeches.

The several denominational ministers were not seated in the chancel.

On Sexagesima Sunday, February 7th, Bishop Johnson, assisted by the missionary in charge, the Rev. Duncan F. Mackenzie, laid the foundation stone of All Saints' Church, at Oxnard, in Ventura county. The mission was organized on the Third Sunday in Advent, 1900. Since then regular services have been held in rented halls. Previous to that date occasional services had been held by the late Rev. Uriel H. Spencer, who for several years was missionary at Ventura. Great credit is due to a devout layman, Mr. John T. Schroeder, who was formerly assistant manager of the great beet sugar company whose headquarters are at Oxnard. It was largely through his initiative that the mission was established and the necessary funds secured. Two eligible building lots have been generously given to the Church, by the Colonia Improvement Company. The church was designed by Mr. Arthur B. Benton of Los Angeles, which is a guarantee of its Churchliness, and will cost something over $2,000 when completed.

Owing to the lamented death of Bishop Leonard of Salt Lake, it has been necessary to change the place appointed for the meeting of the Conference of the Seventh Missionary District. It has been arranged to hold it in Los Angeles; and a strong committee of representative clergy and laymen has been appointed to make the necessary arrangements. The meeting will take place during the week following Easter week. The Seventh Missionary District includes all the Dioceses and Missionary Districts west of the Rocky Mountains.

The burial of the Rev. Louis Redner Dalrymple, who died recently in Los Angeles, at the Barlow Sanatorium for Consumptives, took place on Monday, February 8th, at the Church of the Ascension, Sierra Madre, of which Mr. Dalrymple had been in charge during the past three years. His abilities, his earnestness, and his lovely character had greatly endeared him to the people of his charge, and his body now lies in the quiet hillside churchyard in the shadow of the beautiful little church in which he last discharged his earthly ministry. In the absence of the Bishop at Ventura, Archdeacon Robinson officiated, assisted by several of the clergy from Los Angeles.

MARQUETTE.

G. Mott Williams, D.D., Bishop.

Mission at Houghton—Progress at Ironwood.

The ten days' mission held by Fr. Field at Trinity Church, Houghton (Rev. John E. Curzon, rector), was concluded with the seven o'clock Eucharist on the morning of the 10th. In spite of a great deal of sickness in the parish, and the very severe weather—from ten to thirty degrees below zero—the attendance was good at all services. The preaching, although necessarily teaching dogma in the strongest possible manner, was singularly free from the "dogmatic spirit," and was most effective.

Father Field is eminently gifted with the power of simple, common-sense persuasion, by which men are constrained to accept the sweet reasonableness of the Catholic Faith. The most perfect harmony prevailed throughout the mission, and a large number of persons were brought to the Sacrament of Reconciliation. Having had this preparation, both priest and people are looking forward to the best Lent in the history of the parish.

After a recent visitation of the Bishop to the Church of the Transfiguration, Ironwood, a letter was received from him in the parish in which he took occasion to express his great gratification at the work of the parish, speaking of it under the several heads of services, music, Sunday School, property, finance, and special features, in all of which he found much to commend, and did so in a very happy manner.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Special Prayer—Services at the Messiah.

Bishop Paret has appointed the following special prayer to be offered at services until Sunday, February 21:

"We call upon Thee, O Father, in this our day of trouble, sure that Thou wilt hear us as Thou hast promised. Have mercy, we beseech Thee, upon the sore stricken city of Baltimore. Arm with patience, we pray Thee, those who may be tempted to despair. Give courage and confidence and hope. Bring light out of this our darkness. Shield in Thy loving mercy those whom this visitation may have brought to need, and all who have suffered loss. And give us grace to have our hearts and lay up our treasures in Thy presence, whence they cannot pass away. We ask it in the name of Jesus Christ our Lord. *Amen.*"

The Church of the Messiah (Rev. Peregrine Wroth, rector) was, as already stated, the only church edifice destroyed in the Baltimore fire. Immediate arrangements were made for holding future services. Pythian Hall, one square from the church, has been secured, and all the usual services as well as Sunday School will be held, and the work of the church and congregation will not be interfered with to any great extent. The Lenten mid-day services, which have been features at the Church of the Messiah for the past thirteen years, will be held this year at old St. Paul's, which is now in the centre of the temporary business district.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Eastern Convocation—The Advent—New Rector at St. Matthew's—Notes.

The 292nd meeting of the Eastern Convocation was held in the Church of the Advent, Boston, February 9th. The Rev. William H. Van Allen was celebrant at the Holy Communion. The sermon was delivered by the Rev. David C. Garrett of Newton. He dwelt upon the lack of sincerity and spirituality in many of the sermons preached, and the comparatively little use made of the Bible outside of the actual ritual of the Church. He thought no clergyman could properly impress his congregation unless he himself was in the closest touch with his subject, and the preacher who would put his sermon into the hearts of his hearers, must first put his own heart into his sermon. The Church to-day more than ever should adapt herself to modern needs, and while he would by no means belittle the importance of parochial activities, there still was need of a ministry that was more than ever permeated with the Holy Spirit. After the business session and luncheon, a devotional service was conducted by the Rev. F. C. Powell of the Church of St. John the Evangelist. The subject for meditation was "The Practice of the Life of Prayer." Fifty clergymen were in attendance.

The Rev. William H. Van Allen, rector of the Church of the Advent, slipped on the ice a few days ago and broke his left arm above the elbow. He has cancelled all Lenten engagements outside of his own parish. His lectures on "Some English Cathedrals," with stereopticon pictures, have been largely attended. The Rev. W. H. McClellan of St. Elisabeth's Church, Philadelphia, conducted a Quiet Day in the Church of the Advent for the parishioners, on February 8th.

The mortuary chapel of All Souls in the Church of the Advent, is constantly being used. It is freely at the service of all persons of any creed or race. The latest gifts towards its equipment are a set of antique bronze electric light fixtures, given by a gentleman in memory of his mother, and a wrought copper ambry with red enamel, the gift of two young women of the parish.

The Rev. E. N. Bullock, the new rector of St. Matthew's Church, South Boston, was born in Slatersville, R. I., March 20, 1873. He was educated in youth in the public schools of Randolph, and was graduated from the University of Michigan in 1894, and three years later was graduated from the Episcopal Theological school in Cambridge. After spending a few years teaching, he took up Church work in Sandwich and Barnstable, and then was called to St. Stephen's, Fall River, where he built up a large congregation. His work in South Boston will be among the poor and unfortunate.

As soon as the mortgage on the parish house of St. James, West Somerville, is paid, the rector contemplates building a gymnasium. There has been an increase of fifty per cent. in the number of communicants in this parish during the past year. The church debt has been reduced from $800 to $200, the mortgage on the parish house from $2,650 to $1,200, besides other debts amounting to $300 have been discharged. The Rev. Glenn T. Morse is rector.

St. Chrysostom's, Wollaston, has relinquished aid from the diocesan Board of Missions, which it has been receiving for fifteen years past. The Rev. C. P. Miller will soon celebrate the tenth anniversary of his rectorship.

St. Andrew's, South Framingham, has raised funds for a morning service in addition to the one in the evening which the parish has had in the past, and will soon call a rector.

The Hon. Samuel Roads, a prominent member of the State Legislature, and long interested in Old St. Michael's Church, Marblehead, was buried from that church, February 2nd. The rector, the Rev. Henry L. Foote, officiated, assisted by the Rev. Henry L. C. Braddon of Haverhill.

St. John's parish, Charlestown, has bought a large dwelling house for a parish house. The estate was originally valued at $22,000, but it was sold for little more than quarter of that sum.

By the stalling of electric cars in the missionary districts of the Diocese, clergymen serving two or three parishes have been put to great inconvenience. One clergyman remained one night in an electric car, and the next night was obliged to sleep in the parish house in order to fulfil his Sunday engagements.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Detroit Items.

The winter meeting of the Detroit Convocation is devoted to the work of the Sunday School Institute. The meeting was held at Grace Church, Detroit, Sunday, Monday, and Tuesday, beginning January 31.

St. Andrew's Church, Detroit (Rev. John Mockridge, rector), dedicated a fine new organ on Thursday evening, February 4.

The Parker memorial organ recently presented to Christ Church, Detroit (Rev. W. D. Maxon, D.D., rector), was heard for the first time at the inaugural recital, Saturday afternoon, January 30.

Three very important and interesting papers were read at the last meetings of the Detroit Clericus, in St. John's parish house, Detroit (Rev. Charles E. Woodcock, rector). The first, "Analytics of Belief in Future Retribution," by the Rev. Clarence Buel, gave an outline of what has been written on the subject. It was very scholarly and provoked much discussion. The second, read by the Rev. William Gardam of St. Luke's Church, Ypsilanti, was published in *The Church Eclectic*, and was on "John Wesley, and His Place in Modern Christendom." The Clericus asked Mr. Gardam to continue the subject with a paper on Methodism in America. The last paper, by the Rev. H. N. Harrison of St. George's Church, Detroit, was on "The Spiritual Teaching of Coleridge."

A jubilee reception was held recently in the parlors and rectory of St. Matthew's Church, Detroit, to celebrate the final payment of the $4,000 debt on the St. Matthew's property. This is the parish of the colored people of Detroit.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Death of Mrs. W. S. Clarkson—Chapel for Racine—Madison Convocation.

William S. Clarkson of Milwaukee is bereaved by the death of his wife, formerly Julia Burroughs, who passed to her rest early on Friday morning of last week, after a serious operation administered in St. Mary's Hospital. Both Mr. and Mrs. Clarkson were from pioneer Church families in Milwaukee, both of which had from early days been connected with St. Paul's parish, of which latter church Mr. Clarkson was for some years a chorister. Mrs. Clarkson was a daughter of George Burroughs and a sister of the Rev. George F. Burroughs, rector of St. Andrew's, Milwaukee. She is survived by her husband and three children of the ages of 8, 7, and 5 respectively. The burial service was conducted on Sunday by the Rev. George F. Burroughs, assisted by the Rev. A. L. Bumpus of St. Mark's Church, and interment was at Forest Home.

A movement is on foot at St. Luke's Church, Racine, to erect a new chapel in the rear of the church in place of the present chapel, which is no longer convenient for the parish work. An effort is being made to raise sufficient funds for the purpose. The parish is free from debt and in excellent condition.

The annual meeting of the Madison Convocation was held at St. John's Church, Portage, on February 10th and 11th. The

Rev. Dean Chase of Mineral Point presided. The Rev. A. G. Harrison of Portage was made permanent secretary of the Convocation. The attendance of the clergy was not large, owing to the intense cold, the thermometer being 14 degrees below zero. But the local interest of the people was large, and their attendance unusual. Sermons were preached by the Bishop and the Rev. M. J. Simpson of Baraboo. Several interesting papers were presented at the sessions, and were discussed. A memorial of the late Dr. Jewell, once rector at Portage and the builder of the present very beautiful church, was read by the Rev. Mr. Harrison.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Seabury Items—Diocesan Notes.

Seabury Divinity School was visited by Bishop Edsall in the first week in February, to deliver his annual course of lectures to the senior class, on Pastoral Theology. They began on the feast of the Purification and continued through the week, greatly to the edification of the class. On Wednesday morning the Bishop addressed the whole school on the duties of lay readers. Several of the recent graduates returned to the Old Hall for the week, the Rev. Messrs. Lofstrom, from Wabasha; Couper, from Northfield; and St. Clair from the Birch Coulie Reservation. On the second week in February the school had the benefit of its annual pre-Lenten Retreat. This year it was conducted by the Right Rev. the Bishop of Iowa. It began on Tuesday afternoon and lasted until Thursday noon. The larger portion of the meditations were devoted to a consideration of the interior life of the student in his relation to God and to his fellow men; the concluding meditations were devoted to the relation of the interior life to the Church as the "Body of Christ." The Bishop's addresses were most earnest, searching, and enlightening, and from the start secured the close attention and deep interest of the students.

St. Peter's Mission recently established at New Ulm, is gradually gathering strength. From twenty-five to fifty people attend the morning and evening services. A lot for a church building is promised. The ladies' guild have $100 towards a church in their treasury.

Miss Blanche Tuttle, organist at White Bear Lake, is preparing a choir of men and boys who will sing their first service on Easter day, in vestments. An effort will be made to build a vestry and guild room adjoining the church.

The rector of St. John the Evangelist's, St. Paul, entertained the men of his parish at dinner, according to his annual custom. Mr. W. C. Read acted as toastmaster. The guests of honor were General N. A. Kobbe and the Rev. George H. Thomas of Minneapolis.

The Junior chapters of the Brotherhood of St. Andrew contemplate organizing a club for newsboys. Baths, gymnasiums, and literature will form the attractive features.

The noon-day services in St. Paul will be held as heretofore during the Lenten season. "Christ in the different phases of Life" will form the basis of instruction. All the city rectors take their allotted share of the work.

The Bishop, in his Lenten pastoral, urges upon the clergy of the Diocese the exaltation and the rescue from neglect of the holy Sacrament of Baptism, and upon the laity, devout preparation and more frequent communions.

The rector of St. Peter's Church, St. Paul, will deliver a course of sermons during the Sunday evenings in Lent on "Church Principles."

Since publishing the announcement in The Living Church of an anonymous layman who offered to contribute $2,500 towards cancelling the debt on the Breck School at Willmar, Mrs. H. T. Wells and her daughters have promised $2,000 conditionally. Additional donations to the amount of $1,250 have been promised; yet this is not commensurate with the wealth possessed by many Churchmen. Until this debt is wiped out, the names of the two deceased prelates will be associated with a financial failure, as their names appear as endorsers on the notes. This institution is worthy of all the financial aid that Churchmen can render.

The rector of St. Paul's Church, Minneapolis, entertained the men of his parish at dinner. The affair was thoroughly successful. Efforts are being made to establish a club for men permanently. Such can be made useful as well as ornamental. St. Peter's Church Men's Club, for instance, started out in Advent to cancel a $3,300 mortgage on Easter day. They have already passed the first thousand dollar mark.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Retreat at Omaha.

Bishop Weller of Fond du Lac conducted a retreat for clergy at Omaha last week.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Diocesan Notes.

The Plainfield Clericus met on Tuesday, February 9th, with the Rev. Harris C. Rush, at Westfield. There was an interesting discussion of the chosen topic, "The Preparation of the Sermon," and an enjoyable social afternoon.

The Rev. Charles Fiske, rector of St. John's Church, Somerville, conducted a Quiet Day at St. Bernard's Church, Bernardsville, on Tuesday, February 9. On the 12th Mr. Fiske gave a parochial Retreat for women at Grace Church, Newark (the Rev. C. C. Edmunds, rector).

In most of the parishes of the Diocese there are special series of sermons during Lent, generally by visiting clergy, and notably in the city parishes there are excellent courses either on Sunday or week-day evenings. In St. Paul's Church, Camden, there are to be noon-time services for business men and others, the arrangements being under the direction of the Brotherhood of St. Andrew.

NORTH CAROLINA.

Jos. B. Cheshire, D.D., Bishop.

Church Consecrated at Louisburg.

On the Festival of the Purification, St. Paul's Church, Louisburg, was consecrated by the Bishop in the presence of the members of the Raleigh Convocation and a large number of parishioners and friends. In the procession that moved up the nave at the bidding of the vestry, the Rev. A. B. Hunter acted as chaplain to the Bishop, preceding him and bearing his episcopal staff. The clergy followed the Bishop. The petition on behalf of the parish was read by Mr. Wm. H. Ruffin, secretary of the vestry, and the sentence of consecration by the Rev. A. B. Hunter. The Bishop preached and celebrated Holy Communion. The sessions of the Convocation began in the evening of the same day and lasted during the day following, closing with a missionary service and addresses in the evening.

NORTH DAKOTA.

Cameron Mann, D.D., Miss. Bp.

Church Consecrated at Langdon.

Few congregations have such cause for thankfulness as had the Church people of Langdon on the feast of the Epiphany, for on that day was consecrated the Alvord

ALVORD MEMORIAL CHURCH, LANGDON, N. D.

Memorial Church of Our Saviour. The day was all that could have been asked for—cool, bright, beautiful—and the church was well filled with an attentive and reverent congregation. Morning Prayer was said by the Rev. Philip Cook and the Rev. J. K. Burleson, and the Rev. Samuel Currie assisted the Bishop in the celebration of the Holy Communion. The Bishop preached upon the text, "And when they had opened their treasures they present unto Him gifts."

"The story of this present edifice," he said, "is singular, almost unique. It is a memorial. It is built by one mindful of good and gracious people who once lived on this earth. In gratitude to God for their life and good example, for the religion which they believed and taught and exemplified, their daughter has erected this church. . . Generally such memorials stand amid the scenes once familiar to the dead; they minister to the people who knew them here on earth; they are where their donors can for a while at least behold them. But this is far different. Almost two thousand miles away from their former home, in a place where none of their kindred dwell, on this North Dakota prairie which they never saw, stands this lovely little building, which in all probability its donor will never enter. It was her thought—a most gracious and unselfish one—to put this church where it seemed most needed, to aid in the clearest and strongest way a struggling mission, to evince by completest proof that sympathy which members of the Church should, and so often do have, for those fellow members who are far away from their personal acquaintance. And it does seem to me that such a memorial church as this speaks to us all with peculiar pathos and power. Its voice, I think, must reach far beyond the limits of this town and of this state. And so I may fairly say, in giving thanks to the donor of this building, that I do so on behalf not merely of the Churchmen of Langdon, and of North Dakota, but on behalf of the Churchmen of the whole United States."

The church is built of boulders, uncut,

laid in cement. In the vestibule is placed a beautiful massive bronze tablet, stating that this church is built in memory of Alonzo A. and Susan Alvord. The furnishings are all golden oak, the wainscoting and casings being stained to a similar tone. The ceiling of the roof and the rafters are of Washington fir. The walls are tinted a light green. The windows are of stained glass in geometrical pattern, giving a very pleasing effect. The font is of Indiana limestone with aluminum bowl. Upon the altar stands a most beautiful brass cross, richly chased in leaves of the passion vine with an inscription on the Calvary. "In memory of A. A. A. and S. A. The Church of Our Saviour." Two brass vases flank the cross. Provision is made in the west end of the nave, for a Sunday School room, which will be arranged as soon as needed, the arrangement of a double entrance making it possible to use either part independently, if it is so desired. There is no more satisfactory church in the District.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Death of Senator Hanna.

Kenyon College loses a friend and benefactor in the death of Senator Mark A. Hanna. His largest benefaction was one which he offered casually in the course of an after-dinner speech at the time of the commencement of 1901, being the gift of $50,000 for a new dormitory, which was erected within the following year and received the name of Hanna Hall. Mr. Hanna also delivered the anniversary address at last year's commencement. He received the degree of LL.D. from Kenyon in 1900.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

G. F. S.—Lenten Services—Philadelphia Notes—Bohlen Lectures—Mission at Olney.

Under the auspices of the Girls' Friendly Society a series of special services is being arranged for the Tuesday, Wednesday, and Thursday evenings during Lent. The Rev. Joseph Manuel, minister in charge of the Episcopal Hospital mission, has kindly consented to have the services held in the mision building. The clergy of the city, among them Dr. Mortimer, Mr. Caley, and others, will be the preachers. The annual Quiet Day for the Associates of the Girls' Friendly Society and others will be held at St. Peter's House, on Tuesday, March 8th, to be conducted by the Rev. Father Osborne.

Lenten services under the auspices of the Brotherhood of St. Andrew will be held daily at 12:30 noon, at the Y. M. C. A. Hall, Philadelphia, closing 25 minutes afterward. The series of preachers is already announced, and includes men such as will certainly appeal to men.

St. Stephen's Church, Philadelphia (the Rev. Elwood Worcester, D.D., rector), has been enriched with a beautiful memorial window in memory of Mrs. McDowell, and given by John A. McDowell, a vestryman of St. Stephen's. It depicts the Maries at the tomb. The services at noonday during Lent, which have been held for years in this church, and were begun when the Rev. Dr. McConnell was rector, will be held this year, beginning with Ash Wednesday. The majority of the preachers are strangers to Churchmen in Philadelphia. This church is admirably situated for such services for business people.

The Rev. John B. Falkner, D.D., who is rector emeritus of Christ Church, Germantown, and many years ago was rector of St. Matthew's, Francisville, has become priest in charge of St. Matthew's Church during the vacancy of the rectorship. This parish during the twelve years in which the Rev. Robert Wright Forsyth was rector was most successful.

Some time ago a set of chimes were given to St. Simeon's Church, by Mr. Thomas Kaye. On Thursday, February 4, these bells were tolled at the first funeral since that time, which was that of the donor. Mr. Kaye was born on Christmas day 1819, and came to America from England in 1854, engaged in business, and amassed a fortune, but never forgot the Church in which he was born. He gave two of his sons to the sacred ministry: the late Rev. George T. Kaye and the Rev. John W. Kaye, who has been assistant at St. David's, Manayunk.

On the advice of his physicians, the Rev. William B. Bodine, D.D., rector of the Church of the Saviour, West Philadelphia, has gone abroad, with one of his daughters, to visit the Orient. He sailed from New York on the "*Auguste-Victoria*" on February 2nd. This parish has risen like a phoenix from the flames which destroyed a magnificent building full of costly memorials. A new church has been built and greatly enlarged, and a parish house built.

The Bishop of Vermont is delivering on the Bohlen Foundation a series of lectures in the Church of the Holy Trinity on "The Doctrine of Prayer." One cannot but be impressed with the splendid body of people who compose the congregations that listen with sustained attention, among them the Bishop of the Diocese with his people in the pews. On Wednesday evening there were many priests present. The Bishop began his first lecture with the text (St. John iv. 23-24), "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." The following are quotations from the Bishop's lectures: "The Christian doctrine of prayer involves the belief in a personal God and His relation to us as personal beings." "The essence of worship is the lifting up of man's spiritual faculties to God." "The Sacraments are ways of drawing near to God which are of God's appointment—covenanted meeting places with God." "Prayer is not merely that we should tell God our wants, but that we may place ourselves and all our faculties at God's disposal in order that Grace may flow into us." On Friday night there was even a larger number present, but fewer priests. "The promises of Christ's are by conditions. We must pray, and the main condition of prayer is that it must be to fulfil the will of God, and not to accomplish some purpose of our own. Our knowledge is so finite that what we ask might result in ruin to ourselves." "The daily bread we should pray for is to enable us to fulfil the work and purpose God has given us to accomplish."

The Local Assembly of the Daughters of the King held a service on Tuesday, February 16th, at the Church of the Evangelists (the Rev. Charles W. Robinson, rector). In the evening there was a solemn evensong for the delegates with a sermon by the Rev. Alfred G. Mortimer, D.D., rector of St. Mark's, Philadelphia.

By the will of the late Henry C. Cochran, who departed this life on December 18, 1902, leaving an estate of over $150,000, $5,000 is bequeathed to the City Mission, of which the Rev. Herman L. Duhring, D.D., is superintendent.

It is announced that the Rev. David McConnell Steele, assistant at St. Bartholomew's Church, New York, has accepted a call

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to the Church of St. Luke-Epiphany, Thirteenth below Spruce Streets, Philadelphia. Since the resignation of the Rev. Dr. Thomas A. Tidball many months ago, this parish has been without a rector. It will be borne in mind that when the Church of the Epiphany was sold, a union was made with St. Luke's. There is an endowment fund of over $300,000. The section in which this parish stands is becoming one of grave difficulty because of the foreign and colored population. The denominations are rapidly removing from the neighborhood and leaving the Church the problem to solve. St. Timothy's Church has already become a mission of St. James'. There are ten other parishes in the section south of Market street and east of Broad street, called the Southeast Convocation. The coming of a priest from St. Bartholomew's, New York, to St. Luke's-Epiphany, with its splendid endowment fund, may give a new impetus to missionary work in the section whose parishes, in the years that are gone, have given many Bishops to the American Church.

Franklin S. Edwards, professor of political science in the Central High School of Philadelphia, will resign at the end of the school year. Mr. Edwards is a member of St. Matthew's Church, Francisville, and one of the most sought-after speakers at ecclesiastical and other meetings for men and boys. He may begin the practice of law or become a professor at Leland Stanford Junior University.

In memory of a brother, Samuel Wilbraham, Jr., his sisters have given an order for the erection of a caen-stone altar in the Church of the Resurrection, Philadelphia (the Rev. Joseph R. Moore, rector). It will be in use for the first time on Easter day. This parish contemplates the erection of a remarkable group of buildings, none of which can be finished until the money is in hand, as the rector will not permit any operations to begin. It is among the best locations in the entire city. It is rather unfortunate that a Reformed Episcopal congregation will—after selling a fine building down-town—erect a magnificent structure in the immediate neighborhood of the Church of the Resurrection, costing over $100,000.

The Rev. H. McKnight Moore, of St. Mary's Church, West Philadelphia, has been placed in charge of the new mission about to be begun at Fifty-first and Spruce streets. The students at the Divinity School are greatly interested in this mission.

Quite a few parishes will have special services during Lent for men: St. Simeon's, Holy Apostles', St. Peter's and the Good Shepherd. At St. James', Hestonville, the speakers at Evensong during Lent will be laymen.

A mission of two days and three nights will be held at St. Alban's Church, Olney (the Rev. Archibald Campbell Knowles, vicar), beginning on February 19th. The Rev. C. F. Brookins will be the missioner. Dr. Mortimer, rector of St. Mark's, will give the closing mission sermon.

St. Alban's Church is doing a most promising work in the section of the city close to the mill district. The church and the adjoining guild house are stone structures in Perpendicular Gothic, commodious in arrangement. St. Alban's has been the recipient of some very beautiful gifts and memorials, among them being the very impressive rood screen and reredos. Catholic doctrine is there clearly taught and Catholic ceremonial reverently followed. The work is growing surely and steadily under the fostering care of the Rev. Mr. Knowles.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Convocation at Ridgway—Parish House at New Brighton — B. S. A. — Improvements at Meadville.

The mid-winter meeting of the Northern Convocation took place in Grace Church, Ridgway, on Tuesday and Wednesday, February 2nd and 3d. The opening service occurred on Tuesday evening, with sermon by the Rev. Martin Aigner of Franklin. In spite of a blizzard and very cold weather, the attendance was excellent. At the business session a committee was appointed on Sunday School work, consisting of the Rev. Messrs. Mallett, Aigner, and Spalding. The Rev. J. M. Robertson of Emporium gave an Exegesis of St. Matthew iii. 11, followed by a lively discussion; and a book Review by the rector of the parish, the Rev. George A. Harvey, was given in the *Life of Gladstone*. The Rev. Frank J. Mallett, Ph.D., of Sharon, read an essay on "Methods of Social Uplift," which was the occasion of much discussion, not only by the clergy, but by laymen of the parish who were in attendance. This was followed by an essay by the Rev. Mr. Aigner, on "The Church of God." In the evening there was a missionary service, with addresses by the Rev. S. R. MacEwan, Rev. John Tilley, of Barnesboro', and Bishop Whitehead. The Convocation closed with a reception given by the Church Club of the parish to the Bishop and other visiting clergy, which was largely attended and very much enjoyed.

On Friday evening, January 29th, at Christ Church, New Brighton, the new parish house was dedicated by the Bishop, when addresses were made by him; the Archdeacon of the Diocese, the Rev. L. F. Cole; by the Rev. T. J. Danner of Pittsburgh, a former rector; and by the Rev. Amos Bannister of Beaver Falls. The parish house was built at a cost of $3,500, and will prove a great acquisition in the prosecution of the Church's work at this place. The Rev. A. D. Brown is rector.

A Local Assembly of the Junior Brotherhood of St. Andrew was lately formed in this Diocese, composed chiefly of the chapters in this city and suburbs. During January the first general meeting was held at Trinity Church, with an attendance of about fifty. The general subject for discussion was "How Can the Brotherhood Boy Best Serve his Chapter?" Two short papers were read, and a helpful talk given the boys by Mr. Hubert Carleton, General Secretary of the Brotherhood.

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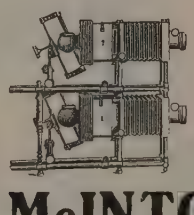

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MUCH activity in Church matters has lately been developed at Punxsutawney, where in former years a mission was established, which for a long time has been in a state of somnolence. Services have been held as opportunity served by the Rev. Percy L. Donaghay of Du Bois, and a ladies' guild has been formed. From February 1st Punxsutawney will be regularly served in connection with Du Bois, by the Rev. Mr. Donaghay. Between fifty and sixty communicants have been discovered in this and the neighboring mining towns, and a building fund has been started looking toward the erection in the near future of a place of worship.

CHRIST CHURCH, Meadville (Rev. Geo. W. Bowne, rector), has just undergone a valuable improvement in the tiling of the entire floor space of the building. The style is mosaic in colors. The work in the choir and sanctuary is particularly beautiful. A special design fills the space between the choir stalls. Handsome marble steps add greatly to the beauty of the effect. This church contains many beautiful memorials. The services are reverent, and the teaching thoroughly Catholic.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

The Bishop in Residence—Moline.

BISHOP FAWCETT moved his family to the see city the past week, and is now in residence there.

PARISHIONERS of Christ Church, Moline (Rev. F. H. Burrell, Ph.D., rector), are happy over the payment of the debt on the parish. There has been a mortgage of $1,500 on the church lot, which was removed through the efforts of the ladies of the parish guild during the present winter. An informal gathering resulted, for the exchange of congratulations. After the departure of one of the guests, an envelope was opened in which was a note stating that another mortgage of $500, standing against the rectory, was released as well, thus freeing the parish from both its debts. Some $5,000 have been expended in improvements during the present rectorship.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Memorial Tablet — Greenville Convocation — Notes.

A HANDSOME mural tablet to the memory of the late Bishop W. B. W. Howe has just been placed in St. Philip's Church, Charleston, and on the afternoon of February 4, it was dedicated by Bishop Capers. The Rev. John Kershaw, D.D., after a brief address, presented the tablet to Bishop Capers, in the name of the Diocese. Bishop Capers, in receiving it, paid a tender and loving tribute to the memory of Bishop Howe. The Bishop and clergy then proceeded to the south aisle, on the wall of which the tablet is placed, and there dedicatory prayers were said by the Bishop. As the procession returned to the chancel, the choir sang "I heard a voice from heaven," after which the Benediction was pronounced by the Bishop, and Hymn 176 concluded the service. The tablet is of white marble, set on a background of gray marble, and resting on a plinth supported by two massive scrolls. On either side is a Corinthian pilaster, and surmounting the tablet is a mitre. The inscription, written by the Rev. Dr. Johnson, the present rector of St. Philip's, is as follows:

"Right Reverend William Bell White Howe, S.T.D., Bishop of this Diocese for twenty-three years; Rector of this Parish for nine years. Born March 31, A. D. 1823. Died November 25, A. D. 1894. A Godly man and apt to teach; a clear reasoner in theology; persuasive in discourse, firm of purpose, gentle in manner, endearing himself to his flock, he bore through anxious years the burden of the Diocese. Overcoming difficulties, restoring losses, winning the love and gratitude of his people; giving glory to God in the Church, and in Christ Jesus. Looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ. Erected by friends throughout the Diocese."

THE GREENVILLE Convocation met at Union, February 3-5, with eleven of the clergy in attendance. The subject discussed was "Some Obstacles to a Successful Ministry."

DURING part of the month of January, Bishop Capers was absent from the Diocese, making visitations in East Carolina for Bishop Watson.

THE OLD Colonial chapel of St. Thomas and St. Denis (Rev. R. W. Anderson, rector), has been completely renovated. The old square windows have been replaced by round ones; a neat chancel has been arranged, and a porch has been built, while an old room at the back has been made into a robing room. The chancel windows are of stained glass. The chancel and aisles have been carpeted, and the ladies are now at work on the new altar cloths.

The old rectory, formerly the county school house, is also in process of repair.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Memphis Notes—General Missionary—Mission at Pulaski.

ST. LUKE'S CHURCH, Memphis, (Rev. F. DuM. Devall, rector), had a very successful mission that has just closed, at which addresses were made by the Bishop of Tennessee, the Rev. Beverly Warner, D.D., rector of Trinity Church, New Orleans, Rt. Rev. Theodore Du Bose Bratton, D.D., Bishop of Mississippi, Rev. Granville Allison, rector of Grace Church, Memphis, and the rector.

THE FEBRUARY meeting of the Convocation of Memphis (the Rev. Thos. D. Windiate, Dean), met in St. Mary's Church, Dyersburg, February 1st to 4th. There were sermons or addresses by the Rev. R. W. Rhames, General Missionary, on The Episcopal Church and the Reformation Foundation; the Rev. Francis Moore, the Rev. Neville Joyner, on The American Church the Bond of Unity;

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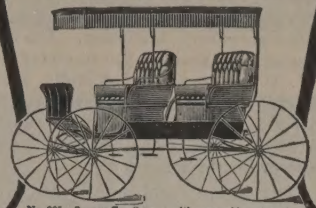

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the Rev. Thos. D. Windiate on The Ministry of the Church; the Very Rev. James Craik Morris on The Church's Use of the Bible, and Rev. Mr. Morris also conducted the Quiet Hour at the first early celebration, making an address on Discouragement. Discussions were had on the subject How to Reach Men, led by Mr. Trehern of Grace Church, Memphis, and Dr. W. L. Henderson of St. Anne's Church, Woodstock; and on Parochial Finances, led by the Rev. Thos. D. Windiate. On Thursday the Bishop consecrated the church and preached the sermon, and on Thursday night he made a missionary address, which was followed by a reception at the home of Dr. Harrison.

St. Mary's Church, Dyersburg (Rev. S. R. McAlpin, in charge), is to be congratulated upon their successful efforts in the erection of this church without any debt and mainly by the sacrifice of her own people. An altar was presented to the church by Miss Mary Kerr, in memory of her aunt, Miss Mary Ward, and a prayer desk was given by Mrs. Calcutt. The Bishop also had an informal meeting with the clergy, and the Convocation, which lasted nearly a week, served the purpose of a mission. The church was erected last year, in the ministry of the Rev. W. P. Browne, now of Holly Springs, Miss., who, though specially invited to be present, was prevented on account of illness. The church is now quite complete in the necessary furnishings.

Grace Church, Memphis, has instituted a series of missionary evenings, under the auspices of the Woman's Auxiliary, the Guild of the Holy Name, and the Brotherhood of St. Andrew.

The Rev. R. W. Rhames, the new general missionary of the Diocese, has been visiting the various points of importance where no services are held. He reports valuable and well located lots on which to build churches at Union City, Milan, Huntington, and other points, and a substantial brick church building with rectory at Trenton, Tenn., where he has arranged for regular services and has had large and encouraging congregations. He reports influential Churchmen at various points where no services have ever been held, and the people are interested in the work. He makes his headquarters at present at Jackson, Tenn.

A mission was conducted between January 22nd and 28th in the church at Pulaski, by the Rev. E. A. Bazett-Jones, rector of the Church of the Advent, Nashville. There were four services daily with an address at each. It is felt that good results will be obtained.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Gifts to St. Paul's—Sunday School Institute—The Nativity—B. S. A.

St. Paul's Church (Rev. Alfred Harding, D.D., rector), used for the first time, on Sexagesima Sunday, two hymn tablets of solid brass of exquisite design, by Geissler. Immediately after the processional, the tablets were unveiled and dedicated to the Glory of God. The tablets bear the inscription:

"In Memoriam. Kendall Cutter Chester, May 30th, 1903—June 21st, 1903.

"They sing as it were a new song."

New Prayer Books, the gift of the Girls' Friendly Society, for the clergy stalls, were also used for the first time.

At the monthly meeting of the diocesan Sunday School Institute in the Epiphany parish building, on Tuesday evening, February 9th, Prayer was the general subject of the papers read. The first was entitled "A Method of Teaching the Lord's Prayer," by a teacher of St. Mark's school. The second, "The Principles and Practice of Prayer, Public and Private," by the Rev. Dr. McKim; and the third was a review of Gore on the Lord's Prayer, by the Rev. E. S. Dunlap, of St. John's Church.

The Bishop is much encouraged by the success of the new work begun in the extreme eastern section of the city—the chapel of the Nativity. It was begun on the first Sunday in Advent in an old store-room, from which the fixtures had been removed and replaced by church furniture, given or loaned. Sixteen persons were present, the next Sunday there were twenty-seven, and on the following, sixty, which has been the average congregation since. The Sunday School numbers thirty, and is increasing. A silver communion service, an organ, carpet, and chairs, are among the articles that have been given. The congregation are looking for larger quarters, and have also started a building fund in hope of having a church in the near future. The Rev. E. M. Thompson, assistant of St. Paul's, is in charge of this work, and regular services are arranged for both Sundays and week-days; there is an early Celebration once a month.

The Local Council of the Brotherhood of St. Andrew has made arrangements for services to be held at noon in the Church of the Epiphany, every week-day, except Saturday, from Ash Wednesday to Holy Week. The service will begin at 12 o'clock, and, with a ten minutes' address, will close at 12:25. The purpose is to interest business men and Government officials.

A Chance to Make Money.

I have been selling "Non-Alcoholic-Flavoring Powders for the past six months and have made $815.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and average $30.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business. E. C.

BOOKS WORTH READING.

1. IN HIS STEPS, "What Would Jesus Do?" C. M. SHELDON.
2. Crucifixion of Phillip Strong, "
3. Robert Hardy's Seven Days, "

The Miracle at Markham, "
A Matter of Business, W. C. Stiles.
To Pay the Price, Silas K. Hocking.
His Brother's Keeper, C. M. SHELDON.
Richard Bruce, "
The Twentieth Door, "
John King's Question Class "
Edward Blake, "
Malcom Kirk, "
In His Steps (German), "
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How does he know?
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THE BISHOP OF MARYLAND

says: "In most of my visitations I make it a point to examine the parish registers. In my notices of proposed visitations I ask for it in every case. I know, gladly from former inspections, that there are some whose records are promptly and thoroughly made, as required by the laws both of the Church and of the State But of the majority of the clergy of this Diocese I cannot bear that testimony. And I must ask the faithful ones to be patient, and to give me their help in trying to secure in this way one of the important things required by law; that the Bishop in his visitation should examine the condition of the parish."

The attention of the Clergy and of vestries is called to the

Canonical Church Register
Manufactured by
The Young Churchman Co.

at a price just *one-half* formerly charged for such books. Small parishes and missions may have one which will last for many years, for $2.75 and expressage of 50 cents additional. Larger ones in proportion.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Sunday School Work.

AT THE LAST meeting of the Convocation of Worcester, a committe was appointed to examine into the Sunday School question looking to the formation of a Sunday School Commission in the Diocese. As the opening step in this direction, the committee arranged a conference of Sunday School workers together with the clergy, which met in All Saints' Church, Worcester, Thursday, February 4th. The Conference was opened by a celebration of the Holy Eucharist, at which the Rev. T. F. Davies, Jr., was the celebrant. Bishop Davies of Michigan read the Gospel and Bishop Vinton of Western Massachusetts preached the sermon, an earnest plea for more system in the matter of Sunday School work and for more devotion to the work from the clergy. After luncheon, the Conference was opened by the Rev. F. C. Lauderburn who, as chairman of the committee, welcomed those present. To his interest and much labor was due the excellent exhibit of Sunday School paraphernalia—cards, charts, books, maps, etc. Amongst the speakers in the afternoon and evening were the Rev. J. De Wolfe Perry, Jr., of Fitchburg, Rev. H. P. Nichols of Holy Trinity, New York, Rev. J. G. Robinson of Dover, N. H., and Rev. George Hodges, D.D., Dean of Cambridge Theological School.

The committee appointed by the Worcester Convocation will act with the committee from the Springfield Convocation in forming a diocesan Sunday School Commission, patterned after the New York Commission.

BISHOP VINTON has opened a mission in the town of Ludlow, nine miles from Springfield, and has placed it in charge of St. Peter's Church, Springfield.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Death of Rev. A. F. Morgan.

THE DEATH of the Rev. Austen F. Morgan, rector of St. John's Church, Ionia, was announced last week. Further reports state that three weeks earlier he was called to Mt. Vernon, Ind., by the critical illness of his wife. Returning to his home, he contracted pneumonia on the train, was rapidly taken worse after his arrival at his home, and died suddenly on the morning of February 4th. Mrs. Morgan, whose illness at their former home in Mt. Vernon was the cause of her husband's trip, had apparently recovered from a serious illness and left Ionia on January 6th with her mother and sister for Chicago. The mother and sister remained in that city, and Mrs. Morgan continued to Mt. Vernon, where, owing to the bad climatic conditions, she arrived greatly fatigued, 24 hours later than schedule time. The result was that she was again taken ill, and Mr. Morgan was sent for. She had so nearly recovered that he had left her, and returned to his home, incurring the attack of pneumonia on the way. Arriving on Friday, January 29th, he was better on Sunday, was suddenly taken worse on Wednesday, and died on Friday, February 4th, a week after the first attack. The Rev. Cyrus Mendenhall was with him at the time of his death. Mr. Morgan had just closed the first year of his rectorship of St. John's parish. He was an Englishman by birth, and going at an early age to Canada, joined a cavalry company and served through the Riel Rebellion as a lieutenant. It was after that that he came to the United States. His clerical work was noted last week.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Improvements at Geneva — Geneseo—Noonday Lenten Services.

THE COMPLETION of the contemplated improvements in Trinity Church, Geneva, has greatly added to the beauty and dignity of what was, before, one of the finest church buildings in the United States. Stimulated by the offer of a generous parishioner to replace the old pews with new and modern seats, the congregation readily responded to the appeal of the rector, the Rev. Dr. Sills, for money to paint the whole interior and to lay a hard-wood floor throughout the nave of the church. The new seats, costing $1,850, are of quartered oak, beautifully finished, simple and dignified in design, befitting the architecture of the church. So wisely were the improvements planned and so expeditiously were they carried out, that the congregation was restricted from worshipping in the church for only one Sunday.

Besides providing for all its running expenses and contributing over $1,100 to meet the improvements the parish gave during the year over $1,000 to General Missions, or more than double its apportionment.

THE MEN of St. Michael's parish, Geneseo (Rev. Chas. H. Boynton, Ph.D., rector), held their second annual dinner in the parish house Monday evening, February 1st.

THE PREACHERS at the noon-day services at St. Paul's, Buffalo, during Lent will be as follows: February 18-20, Rev. H. Ransom; February 22-27, Rev. C. J. Davis; February 29th to March 5th, Rev. J. A. Regester, D.D.; March 7-12, Rev. G. G. Merrill; March 14-19, Rev. N. W. Stanton; March 21-26, Rev. G. G. Ballard; March 28th to April 2nd, Rev. J. A. Regester, D.D.

THE OLD PLEA.

HE "DIDN'T KNOW IT WAS LOADED."

The coffee drinker seldom realizes that coffee contains the drug Caffeine, a serious poison to the heart and nerves, thereby causing many other forms of disease, noticeably dyspepsia.

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

"At first I was troubled with indigestion, but did not attribute the trouble to the use of coffee, but thought it arose from other causes. With these attacks I had sick headache, nausea, and vomiting. Finally my stomach was in such a condition I could scarcely retain my food.

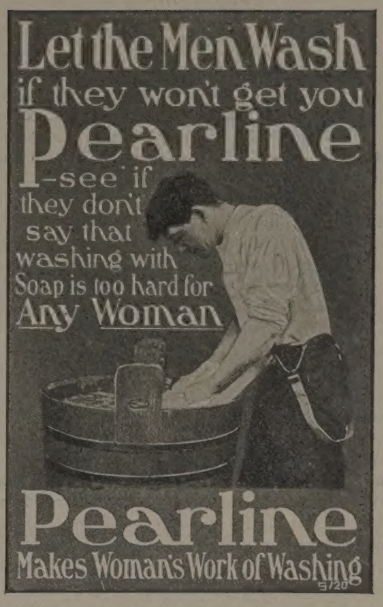
"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles, too, and my case continued to grow worse from year to year, until it developed into chronic diarrhea, nausea, and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow reduced from 159 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people, so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals, and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it, I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man, with no more headaches, sick stomach, or vomiting, and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."



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WEST INDIES.

Death of Two Bishops.

Two of the West Indian Bishops have passed to their rest within the past few weeks. The Rt. Rev. Henry Norris Churton, D.D., Bishop of Nassau, one of the most estimable of all the Bishops on the American continent, was drowned on January 20th, while attempting to board the mission yacht off Ragged Island in his ocean Diocese. He was the son of Archdeacon Churton of Cleveland, England, and had been engaged in missionary work in the Diocese of Nassau from 1892, being raised to the episcopate on July 14, 1902, in succession to his brother, who had resigned the see. He was a strong Catholic Churchman, so strong indeed that an attempt was made to prevent his consecration, and for a time it seemed as though the attempt would be successful. Happily, the matters in dispute were settled, and Bishop Churton in the short period of his episcopate fully vindicated the wisdom of his selection. He counselled the avoidance of controversy and the promulgation of the Catholic Faith by fearlessly living it. His death is a great loss to the Church in the whole Western Hemisphere. The Diocese of Nassau includes the Bahamas, with Turk and Caicos Islands, so that the mission yacht is the main organ of communication between the different parishes of the see.

The other Bishop deceased is the Rt. Rev. James Thomas Hayes, D.D., Bishop of Trinidad, who died in Liverpool, England, on the eve of his return to his Diocese. Ill health compelled him to leave his tropical home last April, for a well-earned rest, and it had been felt that he was in much better condition when he started on his return voyage, but only reached Liverpool, when sickness compelled him to delay, and he died in that city. The islands of Trinidad and Tobago with Venezuela constituted his Diocese, and its location in the tropics made it a very trying place in which to work. Bishop Hayes' priesthood had been spent in parochial work in England, and he went to Trinidad as Bishop in 1889. The diocesan work is largely supported by the S.P.G., and the Bishop had performed an excellent work and was most popular in his Diocese. "His last episcopal benediction," says the *Church Times*, "was at St. Agnes', Kensington Park, on the Sunday after Christmas, when he also preached his last sermon. On that occasion he made a notable statement. He related how in his far-away Diocese, the colored Christians at regular intervals gather together and pray for the conversion of England. It made a deep impression, and reminds us that we indeed need their prayers just as much as they need ours."

MISSIONARY PROGRESS.

[*Continued from Page* 551.]

the enterprise. Whereupon the Board unanimously expressed its sympathy with the project.

JAPAN.

The Board, being informed by cable that the mission house in Tokyo had been burned, and since it had been found impracticable to secure a suitable site elsewhere, authorized the Bishop and Standing Committee to erect on the same lot, with the money contributed for the purpose, a house for Bishop and Mrs. Schereschewsky's occupancy, and with the insurance money, which covered the former building, to erect houses for the occupancy of the missionary ladies at Sendai and Wakayama.

The Rev. A. D. Gring, writing from Kaya, Japan, reported that Holy Trinity Church building in that place was consecrated on January 3d by Bishop Partridge. Speaks of it as "the first church in that beautiful and now snow-covered, mountain-begirted valley." Miss Aldrich is doing a great work among young men in teaching them English. Says that in some of her classes the Bible only is taught, in others half of the time is given to Bible instruction. The number of her pupils at the time of writing was about fifty, with a prospect of a class of thirty more from the Law and Political Economy School at Kyoto.

WEST AFRICA.

Bishop Ferguson reported that the Legislature of Liberia had lately granted $1,000 towards the building fund of the Girls' Training Institute on St. Paul's River and also $500 per annum for five years for current expenses. On a recent visit to the Sinoe District, the Bishop of Cape Palmas admitted to the diaconate Mr. Z. B. Seda Roberts, the first man to come into the ministry from the Kroo tribe. He was presented by the Rev. C. M. W. Cooper, who was his instructor. The Board was advised that Miss Agnes P. Mahoney was sailing the next day to take up the new work that had been planned for her near Cape Mount. It was stated that she had raised, under the Board's authorization, for the house, school, and settlement work about $2,000.

MISSIONARY BISHOPS AT GENERAL CONVENTION.

At the instance of the House of Bishops a number of years ago the Board of Managers agreed to defray the cost of the journey of the several Missionary Bishops coming to the triennial meetings of the General Convention. Question being raised with regard to the status of the Bishops in the new possessions in the same connection, it was determined that as the missionary districts of The Philippines, Honolulu, and Porto Rico, while technically domestic, are to all intents and purposes foreign districts, the Board will reimburse their Bishops for travelling expenses in attending the General Convention.

CANADA.

News of the Dioceses.

Diocese of Huron.

A mission was begun, conducted by the Rev. Arthur Murphy, at London Township, February 8th, to conclude Sunday the 14th. —A member of Grace Church, Brantford, has bequeathed $2,000, for the benefit of the poor of the parish and $6,000 for missions in Algoma and the Northwest.

Diocese of Ontario.

Bishop Mills has issued his letter reminding the parishes of the collection for diocesan missions. The fund is in flourishing condition, no debt upon it, and all the mission stations are filled. It is desirable, however, that several new missions be opened, for which money is needed.

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